Rizq Ki Kunjiyaan

Dr. Fazl Ilaahi Zaheer
(Hafizahullah)

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translitrators Note:

بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰه، وَصَلَاةُ وَسَلَامُ عَلَى رَسُوْلِ اللّٰهِ وَ عَلٰى آلِهِ وَصَحْبِهِ اَجْمَعِيْن، اَمَّا بَعْدُ:

Adam ﷺ se le kar duniya ke aakhri insaan tak tamaam jinn-o-ins, jaanwar, parinde, keede-makode, aur har qism ke doosre jaandaar jise hamari aankh dekh sake ya na dekh sake, jinka wujood khatam ho chuka ho, ya jo abhi wujood pazeer nahi hue sab ke darmiyaan kuch cheeze'n mushtarika hain, unhi mein se ek hai Rizq.

Insaan is duniya mein kai zaroorato'n ke saath aata hai, kuch zaroorate'n buniyaadi (asaasi, primary, basic) nauiyyat[1] ki hoti hain aur kuch saanawi (zimni, secondary) haisiyat ki. Kuch maa ke pet mein, kuch paedaaish ke saath wujood-pazeer hoti hain aur kuch baad mein saamne aati hain. Insaan shuru mein un zaroorato'n ko poora karne ke liye khud mehnat nahi karta, balke uske waalidain aur sarparast uska khayaal karte hain aur jis qadr istitaa-at ho unhe'n poora karte hain. Lekin baad mein use apni zarooriyaat khud poori karni padti hain.

Insaan apn aur apne ahl-o-ayaal ka rizq kis tarah haasil kare, is baare mein Quran aur Ahadees mein tafseel se maalumaat maujood hain. Unhi maalumaat ko Dr. Fazl Ilaahi Zaheer (hafizahullah) ne ek behtareen kitaab ki shakl mein jama kiya, taake rizq ke husool ke liye koshish karne waalo'n ki rehnumaai ho, unke liye aasaani ho aur wo kaamyaabi ke saath rizq haasil kare'n.

Is kitaab ka pehla edtion 1998 mein print hua, us edition mein taqriban sau (100) pages the, uske baad 2014 mein Mohtaram ne mazeed tehqeeq, mehnat aur jaddo-jahad ke baad mazeed maalumaat ke saath uska doosra edition print karwaya, jis mein 220 pages hain.

Kitaab mein maujood qeemti aur ahem maalumaat ki ehmiyat aur khusoosiyat ki wajah pehle roman edition, jis mein bahut ziyaada ghalatiyaa'n maujood thee'n, usi roman edition ki islaah ki niyyat uska revision shuru kiya, usi waqt doosre (2014) urdu edition ki pdf par nazar padi. Pehle urdu edition mein sirf 10 abwaab the, par nae eidition mein un 10 ke alaawa aur 20 abwaab shaamil kiye gae hain.

[1] T: (نَوعِيَّت) Soorat-e-haal, kaifiyat, haalat [RKT]

Pehle edition mein abwaab ki tashreeh ki tarah doosre edition ken ae topics par bhi mukhtasar magar jaame tashreeh ki gai hai.

Is roman edition mein qurani aayaat ko https://quranwbw.com/ se copy kiya gaya hai aur tamaam ahadees-o-aasaar-o-aqwaal ke arbi matan ko asal kitaab se (OCR ki madad ke alaawa baad word-by-word check karke) shaamil kiya gaya hai. Reference setion mein jahan likha hai 'Mera izaafa hai' wo tarjuma Ahsan ul Kalaam, Darussalam Edition se liya gaya hai. Qaaraeen ke faaede ke liye is kitaab mein 100 se ziyaada aise alfaaz, jo aam-bol-chaal mein istemaal nahi hote, unka mafhoom "T:" likh kar reference section mein shaamil kiya gaya hai.

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Aapse adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua hai ke ham sab ke liye hamare ahl-o-ayaal ke liye, dost-abhaab ke liye halaal rizq ka haasil karna aasaan kare, us mein be-hisaab barkat de, aur haraam kamaai se mehfooz rakhe.

Allah Ta'ala se dua hai ke Dr. Fazl Ilaahi (hafizahullah) aur doosre muawineen ki tamaam deeni koshisho'n ko qubool kare, duniya-o-aakhirat mein uska behtar badla ataa farmae aur ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّد وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

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Pesh Lafz

اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ وَ نَسْتَعِنُهُ وَ نَسْتَغْفِرُهُ وَنَعُوْذُ بِاللهِ مِنْ شُرُوْرِ أَنْفُسِنَا، وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَّهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَّا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ. صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾

(Surah Aale Imran: 102)

Aye Logo Jo Imaan Laae Ho! Allah Se Us Tarah Daro Jis Tarah Usse Darne Ka Haq Hai Aur Tumhe'n Maut Na Aae Magar Is Haalat Mein Ke Tum Musalman Ho.[1]

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ﴿۱﴾

(Surah-an-Nisa: 1)

Aye Logo! Apne Rabb Se Daro Jis Ne Tumhe'n Ek Jaan Se Paida Kiya, Aur Usi Se Uska Joda Paida Karke Un Dono Se Mard Aur Aurate'n Kasrat Se Phaela Diye. Aur Allah Se Daro Jiske Waaste Se Tum Aapas Mein Sawaal Karte Ho Aur Rishte Todne Se Daro, Beshak Allah Tum Par Nigehbaan Hai. [2]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿۷۰﴾ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴿۷۱﴾

(Surah-al-Ahzaab: 70-71)

Aye Imaan Waalo! Allah Se Daro, Aur Theek-theek Baat Kaha Karo. Wo Tumhare Amal Durust Kar Dega Aur Tumhare Liye Tumhare Gunaah Bakhsh Dega Aur Jo Allah Aur Uske Rasool Ki Itaa-at Kare To Yaqinan Usne Bahut Badi Kamyaabi Haasil Karli. [3]

أَمَّا بَعْدُ:

Bahut se logo'n ki tawajjo ka markaz rizq haasil karne ka masla hai,

[1] T: Tarjuma mera izaafa hai [RSB]
[2] T: Tarjuma mera izaafa hai [RSB]
[3] T: Tarjuma mera izaafa hai [RSB]

balke logo'n ki ek kaseer taadaad ka gumaan ye hai ke Quran-o-Sunnat ki taalimaat ki paabandi rizq mein kami ka sabab hai. Isse ziyaada taajjub aur dukh ki baat ye hai ke kuch bazaahir deendaar log ye etiqaad rakhte hain ke muaashi khush-haali aur aasoodgi[1] ke husool ke liye kisi had tak islaami taalimaat se chashm-poshi karna zaroori hai.

Ye nadaan log us haqiqat se be-khabar ya baa-khabar hone ke bawujood, ye baat ko farmaosh[2] kar chuke hain ke kaaenaat ke Maalik-o-Khaaliq Allah Jalla Jalaalahu ke naazil-karda deen mein jaha'n ukhrawi muamalaat mein rushd-o-hidaayat kaar-farma hai wahaa'n is mein duniyawi umoor mein bhi insaano'n ki rehnumaai ki gai hai. Jis tarah is deen ka maqsad aakhirat mein insaano'n ko sarfaraaz-o-sar-buland karna hai, usi tarah ye deen Allah Ta'ala ne is liye bhi naazil farmaya ke insaaniyat is deen se wabasta ho kar duniya mein bhi khush-bakhti[3] aur saadat-mandi ki zindagi basar kare. Janab Rasool Allah ﷺ jinhe'n Allah Maalik al-Mulk ne saari insaaniyat ke liye *Uswa-e-Hasana*[4] qaraar diya, wo sabse ziyaada jo dua Allah Ta'ala se karte, is duniya-o-aakhirat dono'n ki bhalaai ka sawaal hota.

Imam Bukhari رحمہ اللہ ne hazrat Anas رضی اللہ عنہ se riwayat naql ki hai, (ke) unho'n ne bayan kiya:

كَانَ أَكْثَرُ دُعَاءِ النَّبِي: رَبَّنَا اتِنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ.

(Sahih Bukhari: H6389)

Nabi-e-Kareem ﷺ sabse ziyaada dua: Aye hamare Rab! Hame'n duniya mein bhalaai deejiye aur aakhirat mein (bhi) bhalaai ataa farmaiye aur hame'n aag ke azaab se bachaiye.

Kasb-e-muaash ke maamle mein Allah Ta'ala aur unke Rasool-e-Kareem ﷺ ne bani noo-e-insaan ko andhere mein taamak-toiyyaa'n maarte[5] hue nahi choda. Balke, kitab-o-sunnat mein rizq ke husool ke asbab ko khoob wazaahat se bayan kardiya gaya hai. Agar insaaniyat

[1] T: (وابَستہ) Munsalik, munhasir, jis par kisi ka inhisaar ho, releated [RKT]
[2] T: (فَراموش) Bhoola hua, zehen se utra hua, forgotten, neglected [RKT]
[3] T: (خوش بَخْتی) Khush-nasibi, khush-qismati [RKT]
[4] T: (اُسْوَۂ حَسَنَہ) Bahut accha namoona, the best model/example [RKT]
[5] T: (ٹامَک ٹوئی مارْنا) Andaaze se chalna, qiyaas-aaraai karna, andaaze se kaam lena [RKT]

un asbaab ko acchi tarah samajh kar mazbooti se thaamle aur sahih andaaz mein unse istifaada[1] kare to Allah Maalik al-Mulk jo 'الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ'[2] logo'n ke liye har jaanib se rizq ke darwaaze khol denge. Aasmaan se un par khair-o-barakaat naazil farma denge aur zameen se unke liye guna-goo'n[3] aur besh-baha nemate'n ugalwaenge.

Is kitab mein Allah Ta'ala ki taufeeq se kitab-o-sunnat ki raushni mein rizq ke 30 asbaab ke mutaalliq guftagu ki gai hai. Shayad ke Maula-e-Kareem is mein un bhoole-bhatke biradaraan-e-islaam ke liye rehnumaai ka samaan paida farma de'n, jo kasb-e-muaash ki koshisho'n mein magan to hain, lekin husool-e-rizq ke sharai asbaab se ya to be-khabar hain ya baa-khabar hone ke bawujood unhe'n faramosh kar chuke hain aur unke baare mein ghalat-fehmiyo'n ka shikaar hain.

Is kitab ka naam: "*Rizq Ki Kunjiyaa'n: Kitab-o-Sunnat Ki Raushni Mein*" rakha gaya hai.

<u>Kitaab Ki Taiyyaari Mein Pesh-e-nazar Baate'n</u>:

Taufeeq-e-Ilaahi se is silsile mein darj-e-zel baato'n ka ehtemaam karne ki maqdoor-bhar[4] koshish ki gai hai:

① Is ki asaas aur buniyad Quran-e-Kareem-o-Sunnat hai.

② Ahadees-e-sharifa ko unke asli maraaje-o-maakhaz[5] se ba-raah-e-raast naql kiya gaya hai. Sahih Bukhari aur Sahih Muslim ke alaawa deegar kutub-e-hadees se naql-karda riwayaat ke suboot mein ulama-e-ummat ke aqwaal pesh kiye gae hain. Sahihain (Bukhari-o-Muslim) ki riwayaat mein ulama-e-ummat ke aqwaal is liye darj nahi kiye gae ke unki riwayaat ke suboot par ummat ka ijmaa hai. (Muqaddama an-Nawavi, Sharah Sahih Muslim P14 Nuzah an-Nazr Fee Tauzeeh Nukhba al-Fikr P29)

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[1] T: (اِسْتِفادَہ) Nafa paana, faaeda uthaana [RKT]

[2] T: "Bila-shubha Allah To Khud Rizq Dene Waala Hai, Badi Quwwat Waala, Nihaayat Taaqatwar Hai" (Surah-ad-Dhaariyaat: 58), Ye tarjuma mera izaafa hai [RSB]

[3] T: (گونا گوں) Tarah-tarah ka, mukhtalif qism ka [RKT]

[4] T: (مَقْدور بھر) Jahaa'n tak qaabu ho, jahaa'n tak bas chale, jaha'n tak mumkin ho [RKT]

[5] T: (مَرجِع)Kisi baat ya cheez ke hawaale ke taur par pesh karda [RKT]; T: (ماخَذ) Wo jagah jahaa'n se koi cheez akhaz ki jaae, asal, buniyaad [RKT]

③ Ayaat-o-ahadees se istidlaal karte waqt kutub-e-tafseer aur shurooh-e-hadees se istefaade ki koshish ki gai hai.

④ Husool-e-rizq ke sharai-asbaab ke baare mein uljhaao door karne ki gharz se un asbaab ke mafaheem-o-maane, ulmaa-e-ummat ke aqwaal ki raushni mein bayan kiye gae hain.

⑤ Is mein bayan-karda baato'n ke husool-e-rizq ke alaawa jo fawaaed-o-samaraat hain, unka zikr qasdan nahi kiya gaya. Shayad ke Allah Ta'ala mustaqbil-qareeb mein unke mutaalliq guftagu ka mauqa naseeb farmade'n. Albatta, kuch deegar fawaaed ka zikr zimini taur par aagaya hai.

⑥ Aakhir mein maraaje'-o-maakhaz ke mutaalliq tafseeli malumaat darj ki gai hain, taake muraaja-at[1] karne waalo'n ko un tak rasaai mein diqqat ka saamna na karna pade.

⑦ Rizq ke tamaam asbaab jama aur bayan karne ka na qasd kiya gaya hai aur na uska daawa hai. Jin asbaab ke samajhne ki Maulaa-e-Kareem ne taufeeq ataa farmai, unke mutaalliq unhi ke fazal-o-karam se guftagu karne ki koshish ki gai hai.

Khaaka-e-Kitaab:

Taufeeq-e-Ilaahi se kitaab ki taqseem hasb-e-zel andaaz mein ki gai hai:

Pesh Lafz

Hissa Awwal:

Rizq ki dus (10) kunjiyo'n ke bayan par mushtamil.

Hissa Duwam:

Rizq ki bees (20) kunjiyo'n ke mutaalliq guftagu par mushtamil.

Khaatima:

① Khulaasa-e-kitaab.

② Appeal

[1] T: (مُراجَعَت) Kisi cheez ki taraf rujoo karna [RKT]

Shukr-o-Dua:

Har qism ki Hamd-o-sataaish Allah Maalik al-Mulk ke liye, ke usne mere jaise kamzor-o-natawaa'n aur naakaara bande ko is mauzoo ke mutaalliq ye kitab tehreer karne ki taufeeq ataa farmai. Apne saathi aur bhai Dr. Syed Muhammad Sadaati *Shaanqiti* ka shukr-guzaar hu'n ke unho ne is kitab ki taiyyari ke baare mein umda mashwaro'n se nawaaza.

'وزارة الشؤون الإسلاميه و الأوقاف والدعوة والإرشاد سعودى عرب'[1] ke zer sarparasti kaam karne waale ' المكتب التعاوني للدعوة والإرشاد قسم الجاليات بالبطحاء الرياض'[2] ka shukr-guzaar hu'n ke unke haal mein is mauzoo par urdu zabaan mein 2 dars dene ke mauqa muyassar hua aur wohi 2 duroos is kitabche ka ba-fazl-e-Rabbul Izzat nuqta-e-aaghaaz bane.

Apne bete azeezam Haafiz Hammad Ilaahi aur deegar bete betiyo'n ke liye bhi dua-go hu'n ke unho'n ne iski proof reading mein meri muaawanat[3] ki. Mohtaram Maulana Ishaq Bhatti Sahab ka shukr-guzaar hu'n ke unho'n ne is kitab ke urdu tarjume ke baare mein apne qeemti mashwaro'n se nawaaza. Quddusi Biradaraan, azizaan Abu Bakr-o-Umar Farooq ke liye dua-go hu'n ke unho'n ne mohabbat-o-ikhlaas se iski tabaa-at[4] mein ta-aawoon[5] kiya.

Rabbe Zul Jalaal ke huzoor dast-ba-dua hu'n ke meri is koshish ko mere liye aur mere qaabil-e-sad ehteraam waalidaen ke liye zakhira-e-aakhirat bana de'n. Rabb-e-Kareem meri ahliya motarhma, beto'n, betiyo'n aur bahuo'n ko meri khoob khidmat ka behtareen sila de'n aur sab mohsineen ko is kitaab ke ajr-o-sawaab mein shareek farmaae'n.

جَزَاهُمُ اللهُ تَعَالىٰ جَمِيْعًا خَيْرَ الْجَزَآءِ فِيْ الدَّارَيْنِ.

Allah Kareem mujhe, mere bahiyo'n, meri aulaad, mere saara aziz-o-aqaarib aur sab musalmaano ko rizq ke sharai asbaab ko mazbooti se

[1] T: Wizaara ash-Shuoon al-Islaamiya wal Auqaaf wad-Daawah wal-Irshad, Saudi Arab [RSB]
[2] T: Al Maktab at-Ta-aawooni lid-Daawa wal-Irshad Qism al-Jaaliyaat bil-Batha, Riyadh [RSB]
[3] T: (مُعاوَنَت) Madad, himaayat, taaeed [RKT]
[4] T: (طَباعَت) Chapaai, printing [RKT]
[5] T: (تَعَاوُن) Ek-doosre ki madad karna [RKT]

thaamne ki taufeeq ataa farmae aur ham sab ke liye duniya-o-aakhirat mein khair-o-barkat ke darwaze khol de.

إِنَّهٗ سَمِيْعٌ مُّجِيْبٌ. آمِيْنُ يَارَبَّ الْعَالَمِيْنَ، وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى نَبِيِّنَا وَعَلٰى آلِهٖ وَأَصْحَابِهٖ وَأَتْبَاعِهٖ وَبَارَكَ وَسَلَّمَ.

Note:

Kam-o-besh 20 saal se ‘Rizq Ki Dus Kunjiyo’n’ par mushtamil ye kitaab pehle arbi aur phir baaz deegar zabaano’n mein chap rahi hai. Ba is mein ‘Rizq Ki Bees Kunjiyo’n’ ka izaafa kiya gaya hai. Saabiqa ’10 Kunjiyo’n’ ko ‘Hissa Awwal’ ke zimn mein aur nai ’20 Kunjiyo’n’ ko ‘Hissa Duwam’ ke tahat bayan kiya jaa raha hai.

وَمَا تَوْفِيْقِيْ إِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ.

Kitab ki is taba’ ke nuskha ki mukhlisaana aur khoob baareek-beeni se muraaja-at par apne qaabil-e-etheraam bhai aur dost Miyaa’n Muhammad Shafee District and Session Judge (rtd) aur Aziz ul-qadr Shaikh Umar Farooq Quddusi ke liye shukr-guzaar aur dua-go hoo’n.

جزاهما الله تعالٰى خيرًا في الدَّارَيْنِ.

Fazl Ilaahi
Baad az Namaz-e-Zohr, Muarrakha 3 Shabaan 1434h
Ba-mutaabiq June 12, 2013

Rizq Ki Kunjiyaa’n

(Hissa Awwal)

Tamheed:

Is hisse mein hasb-e-zel dus (10) kunjiyo’n ke mutaalliq taufeeq-e-Ilaahi se guftagu ki jaa rahi hai:

① Istighfaar-o-Tauba.

② Taqwa.

③ Allah Ta'ala par Tawakkal.

④ Allah Azzo Wajal ki ibaadat ke liye faarigh hona.

⑤ Hajj-o-Umre mein mutaaba-at.

⑥ Sila-rahmi.

⑦ Allah Ta’ala ki raah mein kharch karna.

⑧ Sharai uloom ke husool ke liye waqf hone waalo’n par kharch karna.

⑨ Kamzoro’n ke saath ihsaan karna.

⑩ Allah Ta'ala ki raah mein hijrat karna.

1. Istighfaar-o-Tauba

Jin asbaab ke zariye Allah Ta'ala se rizq talab kiya jaata hai, un mein ek ahem sabab Allah Ta'ala ke huzoor istighfaar-o-tauba karna hai. Is baare mein taufeeq-e-Ilaahi se do (2) unwanaat ke tahat zel mein guftagu ki ja rahi hai:

① Haqiqat (Istighfaar-o-tauba)

② (Istighfaar-o-tauba) ke rizq ka sabab hone ke chaar (4) dalaael.

① Haqiqat (Istighfaar-o-tauba)

Bahut se logo'n ke khayaal mein "istighfaar-o-tauba" ka taalluq sirf zabaan se hai. Tauba-o-istighfaar ka daawa karne waale kitne hi log aise hain jo zabaan se to kehte hain:

أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ.

Main Allah Ta'ala se apne gunaho'n ki maafi ka sawaal karta hu'n aur apni siyaah-kaariyo'n se taaeb hota hu'n.

Lekin in alfaaz ka asar na unke dil par hota hai aur naahi unke aamaal mein dikhaai deta hai.

Do (2) Ulama Ke Qaul:

❶ Allama Raaghib Asfahaani likhte hain: "*Shariyat mein (tauba) ka matlab gunaah ko uski qabaahat*[1] *ki wajah se chodna apni ghalati par naadim hona, aainda na karne ka azm karna, aur jin aamaal ki talaafi, unke dobaara adaa karne se ho sake, unke liye ba-qadr-e-istitaa-at koshish karna hai. Aur jab ye chaaro'n baate'n jama ho jaae'n to 'tauba' ki sharaait poori ho gaee'n*". (Al Mufarradaat Fee Ghareeb al-Quran: Maadah 'توب' P76)

Allama Raaghib Asfahaani 'istighfaar' ke mutaalliq raqam-taraaz hain: "*Istighfaar qaul-o-fe'l dono se gunaaho'n ki maafi talab karne ka naam hai. Allah Ta'ala ka irshad-e-giraami hai*"

[1] T: (قَباحَت) Kharaabi, buraai, naqs, aeb [RKT]

Tum apne Rabb se gunaaho'n ki maafi talab karo, wo gunaaho'n ko bahut ziyaada maaf karne waale hain.

اِسۡتَغۡفِرُوۡا رَبَّكُمۡ ؕ اِنَّهٗ كَانَ غَفَّارًا.
(Surah-al-Baqara: 165)

"*Is irshad mein sirf zabaan hi se gunaaho'n ki maafi talab karne ka hukm nahi diya gaya, balke zabaan aura mal dono ke saath maafi talab karne ka hukm diya gaya hai*".

"*Amal ke baghaer faqat zabaan se gunaaho'n ki maafi talab karna bahut bade jhooto'n ka Shewa hai*". (Al Mufarradaat Fee Ghareeb al-Quran: Maadah 'توب' P362)

❷ Imam Nawavi ne qalam-band[1] kiya hai: "Ulama ne kaha hai, har gunah se tauba karna waajib hai. Agar us gunah ka taalluq sirf bande aur Allah Ta'ala ke darmiyan ho, kisi aur admi se uska taalluq na ho to us gunah se tauba ke liye hasb-e-zel sharaaet hain:

① Us Gunaah ko chod de.

② Us par naadim ho.

③ Is baat ka azm kare, ke aainda uska irtikaab nahi karega.

Agar in 3 sharaaet mein se koi shart bhi mafqood ho gai to uski tauba durust nahi aur agar gunah ka taalluq kisi bande se ho to usse tauba ke liye 4 sharaate hain. Teen saabiqa sharaaet aur chauthi shart ye ke haqdaar ka haq adaa kare. Agar uska haq maal ki soorat mein hai to ye maal wapas kare aur agar us par aisa ilzaam taraasha ke uski sazaa hadd-e-qazaf[2] ho to haq waale ko mauqa faraaham kare ke wo us par had qaayam kare ya usse afoo-o-dar-guzar[3] ki darkhwaast kare aur agar usne uski gheebat ki ho to usse maafi talab kare. (Riyaz us Saleheen P 41-42)

[1] T: (قَلَم بَنْد) Marqoom, likha hua, written, noted down [RKT]
[2] T: (حَدُّ الْقَذْف) Zina ki tohmat ki saza jo shariyat ke mutaabiq di jaae [RKT]
[3] T: Maaf karna, bakhshish [RKT]; T: (دَرْگُزَر) Ghalatiyo'n ko nazar-andaaz karne ki haalat ya kaifiyat, ghalatiya'n dekh kar unhe'n nazar-andaaz karna [RKT]

② (Istighfaar-o-tauba) ke rizq ka sabab hone ke chaar (4) dalaael.

Mutaaddid aayaat-e-karima aur ahadees-e-sharifa is baat par dalaalat karti hain, ke 'istighfaar-o-tauba' rizq ke husool ke asbaab mein se ek hai. Zel mein chaar (4) dalaael munaasib sharah-o-tafseel ke saath mulaahaza farmaaiye:

❶ Hazrat Nuh عليه السلام ke mutaalliq Allah Ta'ala ne bayan farmaya, ke unho'n ne apni qaum se kaha:

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۗ اِنَّهٗ كَانَ غَفَّارًا ۙ﴿۱۰﴾ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۙ﴿۱۱﴾ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ؕ﴿۱۲﴾

(Surah Nuh: 10-12)

Pas maine kaha: Apne Parwardigaar Se Gunaaho'n Ki Maafi Talab Karo. Beshak Wo Bade Bakhshne Waale Hain. Aasmaan Se Tum Par Moosladaar Meena Barsaaenge Aur Tumhare Maalo'n Aur Aulaad Mein Izaafa Karenge Aur Tumhare Liye Baagh Aur Nehre'n Banaenge.

In aayaat mein istighfaar ke bayan-karda fawaaed:

① Allah Ta'ala ki taraf se gunaho'n ki maafi: Iski daleel:

اِنَّهٗ كَانَ غَفَّارًا

(Surah Nuh: 10)

Beshak Wo Gunaaho'n Ko Bahut Ziyaada Maaf Farmane Waale Hain.

② Allah Ta'ala ka mosla-dhaar baarish ka naazil farmana: Iski daleel ye hai:

يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا

(Surah Nuh: 11)

Wo Tum Par Mosla-dhaar Baarish Naazil Farmaenge.

Hazrat Abdullah bin Abbas رضي الله عنه farmate hain: " '*مِّدْرَارًا*' *se muraad mosla-dhaar baarish hai*". (Sahih Bukhari V8 H666)

③ Allah Ta'ala ka maal-o-daulat aur aulaad mein izaafa farmana. Iski daleel ye hai:

Wo (Allah Ta'ala) Tumhare Maalo'n Aur Beto'n Mein Izaafa Farmaenge.

وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ
(Surah Nuh: 12)

Hazrat Ataa ne is aayat ke is hisse ki tafseer mein bayan kiya: "*Tumhare maalo'n aur aulaad mein izaafa farmaenge*". (Tafseer al-Baghawi: V4 P398, Tafseer al-Khaazin: V7 P154)

④ Allah Ta'ala ki taraf se baaghaat ka banaaya jaana. Iski daleel ye hai:

Aur Wo Tumhare Liye Baghaat Banaenge.

وَيَجْعَلْ لَّكُمْ جَنّٰتٍ
(Surah Nuh: 12)

⑤ Allah Ta'ala ki taraf se nehro'n ka jaari kiya jaana. Iski daleel ye hai:

Aur Wo Tumhare Liye Nehre'n Jaari Farmaenge.

وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا
(Surah Nuh: 12)

Allama Qurtubi likhte hain: "*Is ayat mein aur Surah Hud ki aayat*[1] *mein is baat ki daleel hai ke gunaho'n ki maafi ka sawaal karne se rizq aur baarish talab ki jaati hai*". (Tafseer al-Qurtubi: V8 P302, Al Ikleel Fee Istinbaat at-Tanzeel: P2-4, Fath al-Qadeer: V5 P41)

Hafiz ibne Kaseer apni tafseer mein tehreer karte hain: "*Agar tum Allah Ta'ala ke huzoor tauba karo, unse apne gunahon ki maafi maango aur unki itaa-at karo to wo tum par rizq ki farawaani*[2] *farma denge. Aasmaan se baaraan-e-rahmat naazil farmaenge, zameen se khair-o-barkat ugalwaenge, zameen se kehti ko ugaenge, jaanwaro'n ka doodh mohiyya farmaenge, tumhe'n amwaal aur aulaad ataa farmaenge, qism-qism ke mewa-jaat waale baghaat ataa farmaenge aur un baagho'n ke darmiyan nehre'n jaari karenge*". (Tafseer ibne Kaseer: V4 P449)

Hazrat Farooq ﷺ Ka Waaqia:

Ameer ul Momineen Umar bin Khattab ﷺ ne Allah Ta'ala se baarish talab karne ke liye inhi aayaat-e-karima mein bayan-karda baat par

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[1] Yahan is aayat-e-karima ki taraf ishaara hai:

وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ۝

Is aayat ka tarjuma-o-tafseer P29-30* mein mulaahaza farmaaiye.

* T: Ye numbers urdu pdf ke hain, is roman edition mein dekhiye P18-19 [RSB]

[2] T: (فَراوانی) Ifraat, bohtaat, ziyaadati [RKT]

amal kiya. Allama Qurtubi ne Imam Sha'bi se naql kiya hai, ke Hazrat Umar ﷺ ne baarish talab karne ke liye logo'n ke saath baahar nikle. Allah Ta'ala se gunaho'n ki maafi maangne ke siwa unho'n ne kuch baat na ki aur wapas palat aagae.

Baarish ho gai, to unki khidmat mein arz kiya gaya: "*Ham ne aapko baarish talab karte hue nahi suna*". Farmane lage: "*Maine Allah Ta'ala se aasmaan ke un sitaro'n ke saath baarish talab ki hai, jin ke zariye baarish haasil ki jaati hai*". ❶[1]

Phir Quran-e-Kareem ki aayat-e-karima padhi:

Apne Parwardigar Se Gunaho'n Ki Maafi Talab Karo, Beshak Wo Badea Bakhshne Waale Hain. Aasmaan Se Tum Par Mosla-dhaar Meena Barsaaenge.

اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ۝ يُّرْسِلِ السَّمَاۗءَ عَلَيْكُمْ مِّدْرَارًا ۝

(Surah Nuh: 10-11)
(Surah Qurtubi: V18 P302)

Hazat Hasan Basri Ka Waaqia:

Imam Hasan Basr ﷺ ke paas 4 ashkhaas aae. Har ek ne apni-apni mushkil bayan ki. To unho'n ne chaaro'n ashkhaas ko Allah Ta'ala se gunaaho'n ki maafi talab karne ki talqeen ki.

Allama Qurtubi ne Hazrat Ibne Sabeeh se riwayat ki hai, ke ek shakhs ne Hazrat Hasan Basri ke roo-ba-roo qahat-saali ki shikayat ki, to unho'n ne usse farmaya: "*Allah Ta'ala se apne gunaho'n ki maafi maango*".

Doosre shakhs ne ghurbat-o-iflaas ki shikayat ki, to usse farmaya: "*Allah Ta'ala se apne gunaho'n ki maafi talab karo*".

Teesre shakhs ne haazir-e-khidmat ho kar arz ki: "*Allah Ta'ala se dua keejiye ke wo mujhe beta ataa farma de'n*". Aap ne usko jawab mein

[1] ❶ Zamaana-e-jaahiliyat mein baaz log gumaan karte the, ke sitaaro'n ki wajah se baarish hoti hai. Hazrat Umar ﷺ ne '*istighfaar*' ko aasmaan ke sitaaro'n ka naam de kar, unke baatil gumaan ki nafi farmaai, ke baarish sitaaro'n ki wajah se nahi, balke '*istighfaar*' se haasil ki jaati hai. Agar kisi ne baarish ke liye aasmaani sitaaro'n ka naam kisi ko dena hai, to wo '*istighfaar*' hi ko de. Wallaahu aalam.

talqeen ki: "*Allah Ta'ala se apne gunaho'n ki maafi ki darkhwaast karo*".

Chauthe shakhs ne unke saamne apne baagh ki khush-saali ka shikwa kiya to usse farmaya: "*Allah Ta'ala se apne gunaho'n ki maafi ki iltija karo*".

(Ibne Sabeeh kehte hain) Hamne unse kaha aur ek doosri riwayat mein hai ke Rabee bin Sabeeh ne unse kaha: "*Aapke paas 4 ashkhaas alag-alag shikayat le kar aae aur aapne un sab ko ek hi baat ka hukm diya ke: Allah Ta'ala se apne gunaho'n ki maafi ka sawaal karo*".

Hasan Basri ne jawab diya: "Maine unhe'n apni taraf se to koi baat nahi batlaai (maine to unhe'n is baat ka hukm diya hai, jise Rabb-e-Raheem-o-Kareem ne bayan farmaya hai) Surah Nuh mein Allah Ta'ala farmate hain:

اسْتَغْفِرُوْا رَبَّكُمْ ۖ اِنَّهٗ كَانَ غَفَّارًا ۝ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ۝

(Surah Nuh: 10-12)

Apne Rabb Se Gunaaho'n Ki Maafi Talab Karo. Beshak Wo Bade Bakhshne Waale Hain. Aasmaan Se Tum Par Moosladaar Meena Barsaaenge Aur Tumhare Maalo'n Aur Aulaad Mein Izaafa Karenge Aur Tumhare Liye Baagh Aur Nehre'n Banaenge.

(Tafseer al-Khaazin: V7 P154, Rooh al-Maani: V29 P73)

Allahu Akbar! Istighfaar ke fawaaed-o-samaraat kitne aalishaan aur ziyaada hain. Aye Maulaa-e-Kareem! Hame'n istighfaar karne waalo'n mein shaamil farmaiye aur istighfaar ki duniyawi-o-ukhrawi, khair-o-barkat se faizyaab farmaaiye. Aap yaqeenan faryado'n ko sunne waale aur qubool farmane waale hain. Ameen Ya Rabbul Aalameen.

❷ Allah Ta'ala ne Hazrat Hud عليه السلام ki apni qaum ko daawat dene ka zikr karte hue farmaya, ke unho'n ne apni qaum se kaha:

وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً

Aur Aye Meri Qaum! Apne Rabb Se (guzishta) Gunaho'n Ki Maafi Talab Karo, Phir (aainda gunah karne se)

Tauba Karo. Wo Tum Par Aasmaan Se Khoob Zor Ka Meena Barsaaenge Aur Tumhari Quwwat Mein Mazeed Izaafa Karenge Aur Gunahgaar Ho Kar Phir Na Jaao.

اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ﴿۵۲﴾
(Surah Hud: 52)

Haafiz ibne Kaseer is aayat ki tafseer mein likhte hain: "*Phir unho'n (Hazrat Hud عليه السلام) ne apni qaum ko Allah Ta'ala se saabiqa gunaho'n ki maafi talab karne ka hukm diya ke isse saabiqa khataae'n mit jaati hain, neez is baat ki talqeen ki ke aainda gunaho'n se baaz rahe'n aur jis kisi mein (istighfaar-o-tauba ki) khoobi paida ho jaae, Allah Ta'ala uske liye rizq ka husool sahl*[1] *kar dete hain, uske muaamalaat main asaani paida farma dete hain aur uski hifaazat farmate hain. Isi liye farmaya:*"

Wo Tum Par Aasmaan Se Khoob Zor Ka Meena Barsaaenge.

يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا
(Surah Hud: 52)
(Tafseer ibne Kaseer: V2 P492, Tafseer al-Qurtubi: V9 P51)

Aye Hamare Allah Kareem! Hame'n tauba-o-istighfaar ki nemat se nawaz deejiye aur phir hamare liye rizq ka husool sahl farma deejiye. Hamare muaamalaat mein asaaniya'n paida farma deejiye aur hamare sab kaamo'n mein hamare haami-o-naasir ho jaaiye. Aap faryaado'n ko sunne aur poora farmane waale hain. Ameen Ya Zal Jalaali Wal Ikram.

❸ Allah Ta'ala ka irshad-e-giraami hai:

Aur Ye Ke Tum Apne Rabb Se (guzishta gunaho'n ki) Maafi Maango Aur (aainda gunah karne se) Tauba Karo. Wo Tumhe'n Ek Muddat-e-Muaiyyan (yaane maut) Tak Acchi Tarha (duniya ke) Maze Udaane Dega Aur Jis Ne Ziyaada Ibaadat Ki Usko Ziyaada Ajr Dega Aur Agar Tum Phir Jaao To Beshak

وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِىْ فَضْلٍ فَضْلَهٗ ؕ وَاِنْ تَوَلَّوْا فَاِنِّىْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ﴿۳﴾
(Surah Hud: 3)

[1] T: (سَہْل) Sahoolat, bila-diqqat, ba-aasaani, simple, effortless [RKT]

Main Tum Par Bade Din Ke Azaab Se
Darta Hu'n.

Is aayat-e-karima mein istighfaar-o-tauba karne waalo'n ke liye Allah Ta'ala ki taraf se (mataa-e-hasan) (accha saaz-o-samaan) ataa farmane ka waada hai aur (mataa-e-hasan) ataa karne se muraad jaisa ke Abdullah bin Abbas ﷺ ne bayan kiya hai … ye hai ke "*wo tumhe'n tawangiri aur faraakhi-e-rizq se nawazenge*". (Zaad al-Musaiyyir: V4 P75)

Allama Qurtubi iski tafseer mein likhte hain: "*Ye istighfaar-o-tauba ka samra*[1] *hai ke Allah Ta'ala tumhe'n wusat-e-rizq aur khush-haali se nawaazenge aur tumhe us tarah azaab se neest-o-naabood na karenge jaisa ke tum se pehle logo'n ko kya*". (Tafseer al-Qurtubi: V9 P403, Tafseer at-Tabari: V15 P229-230, Tafseer al-Kashshaaf: V2 P258, Tafseer al-Baghwi: V4 P373, Fath al-Qadeer: V2 P695, Tafseer al-Qasmi: V9 P63)

Is aayat-e-karima mein istighfaar-o-tauba aur wusat-e-rizq mein wohi sila aur taalluq hai jo sila-o-taalluq 'shart' aur uski 'jaza' ke darmiyan hota hai. Istighfaar-o-tauba ka zikr bataur-e-'shart' kiya gaya hai aur faraakhi-e-rizq ka bataur-e-'jaza' aur maaloom hai, ke jab bhi 'shart' paae jaane par, 'jaza' ka paaya jaana zaroori hota hai. Usi tarah jab bhi bande ki taraf se istighfaar-o-tauba hogi, Rahman-o-Raheem Rabb-e-Kareem ki taraf se uske liye laaziman wusat-e-rizq aur khush-haali hogi.

Mashoor Mufassir Quran Shaikh Muhammad Ameen Shanqiti likhte hain: "*Ye aayat-e-karima is baat par dalaalat karti hai, ke gunaho'n se istighfaar-o-tauba karna faraakhi-e-rizq aur tawangari-o-khush-haali ka sabab hai. Kyounke Allah Ta'ala ne istighfaar-o-tauba ko bataur-e-'shart' aur tawangari-o-khush-haali ko bataur-e-'jaza' zikr farmaya hai*". (Azwaa al-Bayaan: V3 P9)

❹ IHazraat-e-Aimma, Ahmad, Abu Dawood, Nasai, Ibne Majah, aur Haakim ne Hazrat Abdullah bin Abbas ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Rasool Allah ﷺ ne irshad farmaya*:

Jisne kasrat se Allah Ta'ala se apne gunaho'n ki maafi talab ki, Allah مَنْ أَكْثَرَ الْإِسْتِغْفَارَ جَعَلَ اللّٰهُ لَهُ مِنْ كُلِّ هَمٍّ

[1] T: (ثَمْرَه) Nafaa, faaeda, natija, haasil, badla, ewaz [RKT]

فَرَجًا، وَمِنْ كُلِّ ضِيْقٍ مَّخْرَجًا، وَرَزَقَهٗ مِنْ حَيْثُ لَا يَحْتَسِبُ.

Ta’ala usko har gham se najaat denge, har mushkil se nikal denge aur use waha’n se rizq muhiyya farmaenge jaha’n se uska wahem-o-gumaan bhi na hoga.

(Al Musnad: V4 P55-56 H223; Abu Dawood: V4 P267 H1515; Sunan al-Kubra: V9 P171 H10217; Ibne Majah: V2 P339 H3864; Mustadrak Alaa Sahihain: V4 P292. Lafz-e-hadees Al Musnad aur Sunan Kubra ke hain)

Baaz mohaddiseen ne is hadees ko ek raavi ki wajah se zaeef qaraar diya hai (mulaheza ho At Talkhees: V4 P262; Aun al-Maabood V4 P267; Zaeef Sunan Abu Dawood: P249) Lekin Imam Haakim aur Shaikh Ahmad Shakir ne iski sanad ko sahih qaraar diya hai. Alaawa-azee’n Shaikh Ahmad Shakir ne raawi par kiye gae eterazaat ka jawaab bhi diya hai. (mulaheza ho Al Mustadrak: V4 P262; wa Haamish al-Musnad: V4 P55)

Is hadees-e-paak mein janab Rasool Allah ﷺ ne kasrat se apne gunaho’n ki maafi talab karne waale ko 3 samaraat-o-fawaaed hone ka zikr farmaya hai aur un 3 mein se ek ye hai ke sabse badi quwwat-o-taaqat ke maalik Allah Razzaq use wahaa’n se rizq muhiyya farmaenge jaha’n se uska wahem-o-gumaan bhi na hoga. Us khabar ki sacchai aur haqqaniyat mein kya shubha ho sakta hai ke jis khabar dene waale Allah Ta’ala ki saari makhlooq mein sabse sacche hain aur phir wo aisi khabar apni taraf se nahi balke Allah Ta’ala ki wahee se dete hain.

Aye rizq ke mutalaashiyo! Kasrat se istighfaar-o-tauba karo. Apne gunaho’n se door ho jaao. Guzishta siyaah-kaariyo’n par nadaamat ke aansu bahaao aur is baat ka azm kar lo, ke aainda saari zindagi un gunaho’n ke qareeb nahi phatkoge aur is baat ka khaas taur se dhiyaan rakho ke istighfaar-o-tauba sirf zabaan tak hi na rahe, dil ki nadaamat[1] aur islaah-e-amaal ki koshish ke baghair zabaani istighfaar-o-tauba jhooto’n aur dagha-baazo’n ki aadat hai aur Allah Ta’ala ke yahaa’n aise istighfaar-o-tauba ki kya qadr-o-qeemat ho sakti hai?

[1] T: Sharmindagi, pachtaawa [FL]

2. Taqwa

Rizq ke asbaab mein se ek sabab taqwa hai, taqwe ke mutaalliq guftagu darj-e-zel do (2) unwaano'n ke tahat hogi:

① Taqwe Ka Mafhoom

② Taqwe Ka Rizq Ka Sabab Hone Ke Dalaael

① Taqwe Ka Mafhoom:

Ulama-e-ummat ne taqwa ka mafhoom khoob wazaahat ke saath bayan kar diya hai. Zel mein un mein se teen (3) ke aqwaal mulaahaza farmaiye:

❶ Allama Raghib Asfahaani ne taqwe ki taareef in alfaaz mein bayan ki hai:

Gunaho'n se nafs ko bachaae rakhna aur uske liye mamnooa baato'n ko choda jaata hai aur uski takmeel ki gharz se kuch jaaez umoor ko bhi tark kiya jaata hai.

حِفْظُ النَّفْسِ عَمَّا يُؤْثِمُ، وَذٰلِكَ بِتَرْكِ الْمَحْفُوْرِ، وَبِتَمٰمُ ذٰلِكَ بِتَرْكِ بَعْضِ الْمُبَاحَاتِ.

(Al Mufarradaat Fee Ghareeb al-Quran: Maadah 'وقی': P531)

❷ Imam Nawavi رحمۃ اللہ علیہ likhte hain:

Allah Ta'ala ke awaamir-o-nawaahi ki paabandi karna*[1] aur taqwa ke maane ye hain ke insaan aise kaamo'n se bacha rahe jo Allah Ta'ala ki naaraazi aur azaab ka sabab ho'n.

اِمْتِثَالُ أَمْرِهٖ وَنَهْيِهٖ، وَمَعْنَاهُ: الْوِقَايَةُ مِنْ سَخَطِهٖ وَعَذَابِهٖ سُبْحَانَهٗ وَتَعَالَى.

(Tahreer Alfaaz at-Tambeeh: P322)

❸ Imam Jarjaani رحمۃ اللہ علیہ ne tehreer kiya:

[1] *Yaane Allah Ta'ala ne jin baato'n ke karne ka hukm diya hai, unhe'n baja laana aur jin baato'n se mana kiya hai, unse ruk jaae.

Allah Ta'ala ki itaa-at-o-taabedaari ke zariye se apne aap ko unke azaab se bachaana aur us maqsad ki khaatir apne nafs ko aise kaam karne ya chodne se bachaae rakhna jin ke karne ya chodne se insaan azaab ka mustahiq thehre.

اَلْاِحْتِرَازُ بِطَاعَةِ اللّٰهِ تَعَالٰى عَنْ عُقُوْبَتِه، وَهُوَ صِيَانَةُ النَّفْسِ عَمَّا تَسْتَحِقُّ بِهِ الْعُقُوْبَةُ مِنْ فِعْلٍ أَوْ تَرْكٍ. (Kitaab at-Taarifaat: P68)

Jisne apne nafs ko gunaho'n se aalooda[1] kiya wo muttaqi nahi, jisne apni ankho'n se haraam cheezo'n ko dekha, ya kaano'n se Allah Ta'ala ki napasandeeda baato'n ko shauq se suna ya mamnooa ashiya ko dilchaspi se apne haatho'n mein liya. Ya Allah Ta'ala ki naraazi ke thikaano'n mein gaya to usne apne nafs ko gunah se nahi bachaaya.

Apne aap ko gunaho'n se alooda karke Allah Ta'ala ko naraaz karne waalo'n aur unke azaab ko daawat dene waalo'n ka muttaqiyo'n se kya taalluq hai?

Allah Ta'ala ke awaamir-o-nawaahi ki parwaah na karne waale muttaqi logo'n mein kyounkar shumaar kiye ja sakte hain?**[2]

② Taqwe Ke Rizq Ka Sabab Hone Ke Do (2) Dalaael:

Taqwe ke rizq ka sabab hone par kai aayaat-e-karima dalaalat karti hain, un mein se do (2) munaasib tafseer ke saath zel mein darj ki jaati hain:

❶ Allah Rabbul Izzat irshad farmate hain:

Aur Jo Koi Allah Se Darta Hai Aur Wo Uske Liye (har mushkil se) Nikalne Ki Raah Bana Dete Hain Aur Use Waha'n Se Rozi Dete Hain, Jahan Se Use Gumaan Bhi Nahi Hota.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا. وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

(Surah-at-Talaaq: 2-3)

[1] T: (آلُودَہ) Ganda, najis, naapaak, mubtala, giraftaar, lat-pat [RKT]

[2] **Is baare mein mazeed tafseel ke liye dekhiye: Raaqim as-sutoor ki kitaab: Taqwa: Ahmiyat, Barakaat, Asbaab: P25-28)

Is irshad-e-mubaark mein Allah Rabbul Izzat ne bayan farmaya hai, ke jis shakhs mein taqwe ki sifat paida ho gai, Allah Ta'ala use do (2) nemato'n se nawazenge.

Pehli nemat ye hai Allah Ta'ala use har gham-o-musibat se najaat ataa farmaenge.

Hazrat Abdullah bin Abbas ﷺ '**يَجْعَلْ لَّهُ مَخْرَجًا**' ki tafseer mein bayan farmate hain:

Allah Ta'ala use duniya-o-aakhirat ke har gham se najaat denge.

يُنْجِيهِ مِنْ كُلِّ كَرْبِ الدُّنْيَا وَالْآخِرَةِ.

(Tafseer al-Qurtubi: V18 P159)

Hazrat Rabee bin Khusaem ne iski tafseer mein bayan kiya hai:

Allah Ta'ala uske liye har us baat se nikalne ki raah paida farma denge, jo logo'n ke liye tangi aur mushkil ka sabab banti hai.

وَيَجْعَلْ لَهُ مَخْرَجًا مِنْ كُلِّ مَا يَضِيقُ عَلَى النَّاسِ.

(Zaad al-Musaiyyir: V8 P291-292; Tafseer al-Baghwi: V4 P357; Tafseer al-Khaazin: V7 P108)

Doosri nemat ye hai ke Allah Ta'ala use waha'n se rizq muhiyya farmaenge jaha'n se uska wahem-o-gumaan bhi na hoga.

Haafiz ibne Kaseer mazkoora-baala dono'n aayaat ki tafseer mein likhte hain: "Jo koi Allah Ta'ala ke ahkaam ki taameel karke aur unki taraf se mamnooa baato'n se door reh kar muttaqi ban jaae. Wo uske liye har mushkil se nikalne ki raah paida farma denge aur use waha'n se rozi ataa farmaenge, jaha'n se rizq ka milna uske khwaab-o-khayaal mein bhi na hoga. (Tafseer Ibne Kaseer V4 P400; Zaad al-Musaiyyir: V8 P291-292; Al-Kashshaaf: V4 P120)

Allahu Akbar! Taqwe ki khair-o-barakaat kitni azeem aur qeemti hain! Hazrat Abdullah bin Masood ﷺ farmate hain:

Ghamo'n aur dukho'n se najaat ka nuskha batlaane waali quran-e-kareem ki sabse azeem aayat-e-

إِنَّ أَكْبَرَ آيَةٍ فِي الْقُرْآنِ فَرَجًا ﴿وَمَنْ يَّتَّقِ اللَّهَ يَجْعَلْ لَّهُ مَخْرَجًا﴾.

karima ye hai: aayat[1].

❷ Irshad-e-Baari Ta'ala hai:

وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٩٦﴾

(Surah-al-Aaraaf: 96)

Aur Agar Bastiyo'n Waale Imaan Laate Aur (bure kaamo'n kufr aur shirk se) Bache Rehte To Ham Un Par Aasmaan Aur Zameen Ki Barkate'n Khol Dete. Magar Unho'n Ne Jhutlaaya To Ham Ne Unke Kaamo'n Ki Saza Mein Unko Dhar Pakda.

Is aayat-e-karima mein Allah Ta'ala ne ye baat bayan farmai hai, ke agar bastiyo'n waalo'n mein do (2) baate'n yaane imaan aur taqwa aajaae'n to wo unke liye har taraf se khair-o-barkat ke darwaze ko khol de'n. Hazrat Abdullah bin Abbas ﷺ farmate hain:

لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ

(Surah-al-Aaraaf: 96)

To Ham Un Par Aasmaan Aur Zameen Ki Barkate'n Khol Dete.

Ki tafseer mein bayan karte hain:

لَوَسَّعْنَا عَلَيْهِمُ الْخَيْرَ وَيَسَّرْنَاهُ لَهُمْ مِنْ كُلِّ جَانِبٍ. (Tafseer Abi As-Saud: V3 P253)

To ham unke liye khair aam kar de'n aur har jaanib se uska haasil karna unke liye sahl kar de'n.

Imaan-o-taqwa waalo'n ke liye is aayat-e-karima mein Allah Ta'ala ki jaanib se aasmaan-o-zameen se barakaat ke kholne ke waade mein kitne hi lataaef pinhaa'n[2] hain. Un mein se 3 zel mein zikr kiye jaate hain:

① Allah Ta'ala ne imaan-o-taqwa waalo'n ke liye barakaat ke kholne ka waada farmaya hai aur lafz 'البركات' (al Barakaat), 'البركة' (albarkah) ki jama hai aur 'البركة' (albarkah) ki tafseer karte hue Imam Baghwi likhte hain:

[1] T: Aur Jo Koi Allah Se Darta Hai Aur Wo Uske Liye (har mushkil se) Nikalne Ki Raah Bana Dete Hain. (ye tarjuma urdu pdf se hi liya gaya hai). [RSB]

[2] T: Chupa hui, poshida [FL]

Kisi cheez par mudaawamat[1] aur hameshgi. (Tafseer al-Baghwi V2 P183)

اَلْمُوَاظَبَةُ عَلَى الشَّيْءِ.

Aur Allama Khaazin iski tafseer mein raqam-taraaz hain:

Kisi cheez par mudaawamat aur hameshgi. (Tafseer al Khaazin V2 P366)

ثُبُوْتُ الْخَيْرِ الْإِلٰهِيِّ فِيْ الشَّيْءِ.

Is tarah 'البركات' (al Barakaat) ke lafz mein is baat ki taraf ishaara hai ke imaan-o-taqwa ke badle mein milne waala samra-o-faaeda aarzi aur waqti nahi, ya aisa nahi jo sharr se badal jaae balke wo daaemi aur abadi khair hai.

Syed Muhammad Rasheed Rida ne imaan-o-taqwa waalo'n par naazil hone waali barakaat ki umdagi aur khoobi ko you'n bayan kiya hai: "Momino'n par jo nemate'n aur barakaat naazil ki jaati hain, wo un par khush aur raazi hote hain aur Allah Ta'ala ka shukr adaa karte hain, khair ki raaho'n mein unhe'n istemaal karte hain, sharr-o-fasad ki jagaho'n par unke istemaal se gurez karte hain. Nemato'n aur barakaat ke milne par unke us tarz-e-amal ki wajah se Allah Ta'ala un par apni nemato'n mein izaafa farmate hain aur aakhirat mein unhe'n behtareen ajr ataa farmaenge. (Tafseer al-Manaar: V9 P25)

Shaikh ibn Aashura ne 'البركة' (albarkah) ki tafseer mein qalam-band karte hain:

'البركة' (albarkah) se murad wo umdah kahir hai jiske istemal ki bina par aakhirat mein kuch muwaakhaza na hoga aur ye nemat ki behtareen kaifiyat hai.

وَمَعْنَى البَرَكَةِ الْخَيْرُ الصَّالِحُ الَّذِيْ لَا تَبِعَةَ عَلَيْهِ فِيْ الْآخِرَةِ، فَهُوَ أَحْسَنُ أَحْوَالِ النِّعْمَةِ.

(Tafseer at-Tahreer wat-Tanweer: V9 P22)

② Allah Ta'ala ne imaan-o-taqwa waalo'n ko milne waali khair ke liye seegha-e-jama 'البركات' (*albarakaat)* istemaal farmaya aur seegha-e-jama ke istemaal ki hikmat bayan karte hue, Shaikh Ibne Aashura raqm-taraaz hain:

[1] T: (مُداوَمَت) Hameshgi, dawaam, kisi amal par hamesha qaaem rehna, paabandi se karna [RKT]

Jama ka segha laane ki hikmat ye hai ke (ahle imaan-o-taqwa ko milne waali) ba-barkat ashiya ki mutaaddid anwaa-o-aqsaam hain.

وَالْمَقْصُوْدُ مِنَ الْجَمْعِ تَعَدُّدُهَا بِاعْتِبَارِ تَعَدُّدِ أَصْنَافِ الْأَشْيَآءِ الْمُبَارَكَةِ.

(Eezan[1]: V9 P21)

③ 'البركات' (al Barakaat) ka zikr karte hue Allah Ta'ala ne farmaya:

Aasmaan-o-zameen Se Barkate'n. (Surah-al-Aaraaf: 96)

بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ

Is farman-e-Ilaahi ki tafseer bayan karte hue Allama Raazi tehreer karte hain:

Aasman ki barakaat baarish ki surat mein hain aur zameen ki barakaat paodo'n, phoolo'n, chaupayo'n aur maweshiyo'n ki kasrat aur aman-o-salamati ke husool ki shakl mein hain. (Aasmaan-o-zameen ki barakaat zikr karne ki hikmat ye hai) ke aasmaan baap ki maanind aur zameen maa ki tarah hai aur Allah Ta'ala ki takhleeq-o-tadbeer se saare manaafe inhi dono'n ke zariye se muyassar aate hain.

بَرَكَاتُ السَّمَآءِ بِالْمَطَرِ، وَبَرَكَاتُ الْأَرْضِ بِالنَّبَاتِ وَالثِّمَارِ، وَكَثْرَةِ الْمَوَاشِيْ وَالْأَنْعَامِ، وَحُصُوْلِ الْأَمْنِ وَالسَّلَامَةِ، وَذٰلِكَ لِأَنَّ السَّمَآءَ تَجْرِيْ مَجْرَى الْأَبِ، وَالْأَرْضَ تَجْرِيْ مَجْرَى الْأُمِّ، وَمِنْهَا يَحْصُلُ جَمِيْعُ الْمَنَافِعِ وَالْخَيْرَاتِ بِخَلْقِ اللّٰهِ تَعَالٰى وَتَدْبِيْرِه.

(At-Tafseer al-Kabeer: V14 P185; Tafseer al-Khaazin: V2 P266; Tafseer at-Tahreer at-Tanweer: V9 P22)

Pas, har wo shakhs jo rizq ki kushaadgi aur faraakhi chaahta hai, wo apne aap ko har gunaah se door rakhe. Allah Rabbul Izzat ne jin baato'n ka hukm diya hai, unhe'n baja-laae aur jin umoor se roka hai unse baaz rahe. Apne aap ko har us baat se bachaae rakhe jo us par Allah Ta'ala ke naaraaz hone aur unke azaab ke nuzool ka baais ho, wo baat khwaah neki ke chodne ki shakl mein ho ya buraai ke irtikaab ki soorat mein.

[1] T: (اَیضاً) Hasb-e-baala ya saabiq, bilkul wohi hai jo oopar likha gaya [RKT]

3. Allah Ta’ala Par Tawwakal

Jin asbaab ki wisaatat[1] se rizq haasil kiya jaata hai, un mein ek ahem sabab Allah Maalik al-Mulk par tawakkal hai. Is mauzu ke mutaalliq darj-e-zel 3 unwano’n ke tahat in sha Allah guftagu ki jaarahi hai.

① Allah Ta'ala Par Tawakkal Ka Mafhoom

② Tawakkal Ke Kaleed-e-Rizq[2] Hone Ki Daleel

③ Kya Tawakkal Se Muraad Rizq Ke Liye Koshish Ka Chodna Hai?

① Allah Ta'ala Par Tawakkal Ka Mafhoom

Ulama-e-ummat ne tawakkal ko khoob wazaahat se bayan kiya hai. Zel mein un mein se teen ke aqwaal ko mulaahaza farmaaiye:

❶ Allama Ghazali tehreer karte hain:

Tawakkal ye hai, ke dil ka etemaad sirf usi par ho jis par tawakkal karne ka daawa kiya gaya ho.

التَّوَكُّلُ:عِبَارَةٌ عَنِ اعْتِمَادِ الْقَلْبِ عَلَى الْوَكِيْلِ وَحْدَهٗ.

(Ihya Uloom ad-Deen: V4 P259)

❷ Allama Manaavi raqm-taraaz hain:

Tawakkal bande ke izhaar-e-ijz[3] aur jis par tawakkal kiya gaya hai, us par mukammal bharose ka naam hai.

التَّوَكُّلُ: إِظْهَارُ الْعَجْزِ وَالاعْتِمَادِ عَلَى الْمُتَوَكَّلِ عَلَيْهِ. (Faiz al-Qadeer: V5 P311)

❸ Mulla Ali Qaari ’اَلتَوَكُّلُ عَلَى اللهِ حَقَّ التَّوَكُّلِ’ (Allah Ta’ala par kama-haqqahu tawakkal) ki sharah mein raqam-taraaz hain: “*Tum is baat ko yaqeeni taur par jaan lo ke dar-haqiqat har kaam karne waale Allah Ta’ala hain. Kaaenaat mein jo kuch bhi hai, takhleeq-o-rizq, ataa karna ya mehroom rakhna, zarar-o-nafaa[4], iflaas-o-tawangari, bimaari-o-sehat, maut-o-zindagi gharze-ki[5] har cheez faqat Allah Ta’ala ke hukm se hai*”.
(Mirqaah al-Mafateeh: V9 P156)

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[1] T: (وِساطَت) Zariya, waasta, wasila, tasawwust, means, mediation [RKT]
[2] T: Chaabi, kunji [FL]
[3] T: (عِجْز) Mannat-o-samaajat, gid-gidaana, maafi talabi [RKT]
[4] T: (ضَرر) Nuqsaan, dukh, dard, ranj, takleef [RKT]
[5] T: (غَرَضيكه) Haasil matlab ye hai, in short, to sum up [RKT]

② Tawakkal Ke Kaleed-e-Rizq Hone Ki Daleel

Hazraat-e-Aimma Ahmad, Tirmizi, Ibne Majah, Ibn al-Mubaarak, Ibne Hibban, Haakim, Quzaai aur Baghwi Hazrat Umar bin Khattab ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "Rasool Allah ﷺ ne irshad farmaya:

لَوْ اَنَّكُمْ تَوَكَّلُونَ عَلَى اللّٰهِ حَقَّ تَوَكُّلِه لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُوْ خِمَاصًا وَّ تَرُوْحُ بِطَانًا.

Agar tum Allah Ta'ala par usi tarah bharosa karo, jaisa ke un par bharosa karne ka haq hai to tumhe usi tarah rizq diya jaae, jis tarah parindo'n ko rizq diya jaata hai. Subah khaali pet nikalte hain aur sham ko pet bhar kar palat-te hain.

(Al Musnad: V1 P243 H205; Tirmizi:7/7 H2447; Ibne Majah: V2 P419 H4216; Kitab az-Zohd li-Imam Ibn al-Mubarak V4 P194-197; Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V2 P509 H730; Al Mustadrak Alaa as-Sahihain: V4 P318; Musnad ash-Shihaab: V26 P319; Sharah as-Sunnah: V14 P301 H4108, mutaaddid mohaddiseen ne is hadees ko saabit qaraar diya hai (mulaahaza ho Tirmizi: V7 P8; Al Mustadrak: V4 P318; At Takhlees: V4 P318; Sharah as-Sunnah: V14 P301; Haamish al-Musnad: V1 P243, Silsilah as-Sahiha: V1 Juz3 P12)

Is hadees mein janab Rasool Allah ﷺ ne ummat ko is baat ki khabar di hai, ke Allah Ta'ala par kama-haqqahu bharosa karne waalo'n ko usi tarah rizq ataa kiya jaata hai, jis tarah parindo'n ko rizq mohiyya kiya jaata hai aur aise kyoun na ho? Allah Ta'ala par tawakkal karne waale ne us azeem, munfarid yakta aur kaaenaat ke Maalik par bharosa kiya, jinke 'كُنْ' (kun) kehne se sab kuch ho jaata hai.

اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾ (Surah Yaseen: 82)

Unki To Shaan Ye Hai, Ke Jab Koi Cheez (banaana) Caahte Hain To Us Se Farma Dete Hain Hoja, To Wo Ho Jaati Hai.

Jisne un par etemaad kiya wo tanha uske liye kaafi hain. Unho'n ne khud hi batlaaya hai:

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا.

(Surah-at-Talaq: 3)

Aur Jo Koi Allah Ta'ala Par Bharosa Rakhe Wo Usko Kaafi Hai. Yaqinan Allah Ta'ala Apna Kaam Poora Karne Waale Hain. Beshak Allah Ta'ala Ne

Har Cheez Ka Andaaza Muqarrar Kiya Hai.

Iski tafseer mein Hazrat Rabee bin Khusaim bayan karte hain:

(Allah Ta'ala uske liye) Har us cheez ke muqable mein (kaafi ho jaate hain) jo logo'n ke liye tangi ka sabab banti hai.

مِنْ كُلِّ مَا ضَاقَ عَلَى النَّاسِ.

(Sharah as-Sunnah: V14 P298)

③ Kya Tawakkal Se Muraad Rizq Ke Liye Koshish Ka Chodna Hai?

Shayad baaz naa-samajh log kahe'n, ke jab tawakkal karne waale ko zaroor rizq milta hai, to ham husool-e-rizq ki khaatir jaddo-jahad aur mehnat-o-mashaqqat kyoun kare'n? Kyoun na ham maze se baethe rahe'n ke tawakkal ki wajah se ham par aasmaan se rizq ne khud hi naazil ho jaana hai?

Un logo'n ki ye baat tawakkal ke baare mein unki be-ilmi par dalaalat karti hai. Agar ye log mazkura-baala hadees par ghaur karte to aisi baat na kehte. Aap ﷺ ne Allah Ta'ala par kama-haaqahu etemaad karne waalo'n ko un parindo'n se tashbeeh[1] di hai jo subah-sawere khaali pet Allah Ta'ala ke rizq ki talaash mein nikalte aur shaam ko Allah Ta'ala ke fazl-o-karam se pet bhar kar waapas apne ghoslo'n ki taraf palate hain.

Halaanke un parindo'n ki dukane'n, factoriya'n, mulaazimate'n ya khet nahi hote, jin par wo rizq ke husool ki gharz se etemaad karte hain. Talab-e-rizq ki saee-o-koshish mein unka kulli-etemaad sirf ek Allah Ta'ala par hota hai. Rabb-e-Kareem ulama-e-ummat ko jazaa-e-khair de'n, ke unho'n ne is baat ko pehle hi khoob waazeh kar diya hua hai.

Misaal ke taur par Imam Ahmad likhte hain: "*Hadees mein ye baat to nahi, ke husool-e-rizq ke liye koshish na ki jaae, balke wo to is baat par dalaalat karti hai ke rizq haasil karne ke liye jaddo-jahad ki jaae. Jis baat ki taakeed hadees mein ki gai hai, wo ye hai, ke agar unke aane-*

[1] T: (تشبيه) Maanind hona, misl hona, kisi cheez ko doosri cheez jaisa bataana (jaise hont ko phoon ki pankhudi jaisa kehna) [RKT]

jaane aur saee-o-koshish ke pase-manzar mein ye yaqeen ho, ke har tarah ki khair sirf Allah Ta'ala ke haath mein hai to wo zaroor usi tarah khair-o-barakaat aur rizq haasil karke paltenge, jis tarah ke sar-e-shaam parinde rizq haasil karke palat-te hain". (Tohfa al-Ahwazi: V1 P8)

Imam Ahmad se ek aise shakhs ke mutaalliq dariyaft kiya gaya jo apne ghar ya masjid mein baethe kehta hai: "*Main to kuch kaam na karunga, mera rizq khud mere paas aaega*". Unho'n ne jawab mein farmaya: "*Ye shakhs ilm se kora hai, janab Rasool Allah ﷺ ne irshad farmaya hai*":

إِنَّ اللّٰهَ جَعَلَ رِزْقِيْ تَحْتَ ظِلِّ رُمْحِيْ.

Beshak Allah Ta'ala ne mera rizq mere neze ke saae ke neeche rakha.

Aur Aap ﷺ ne ye bhi farmaya:

لَوْ تَوَكَّلْتُمْ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُوْ خِمَاصًا وَتَرُوْحُ بِطَانًا.

(Fath al-Baari: V11 P305-306)

Agar tum Allah Ta'ala par kama-haqqahu tawakkal karo, to wo tumhe usi tarah rizq ataa farmaenge jis tarah parindo'n ko rizq ataa farmate hain, ke wo subah khaali pet nikalte hain aur shaam ko pet bhar kar waapas palat-te hain.

Aap ﷺ ne batlaaya, ke parinde subah-o-shaam rizq ki justaju mein aate-jaate hain. Hazrat Imam ne mazeed farmaya: "*Hazraat-e-Sahaba رضي الله عنهم tijaarat karte aur apne nakhlistano'n (khajuro'n ke bagho'n) mein kaam karte. Aur wo hamare liye namuna hain*".

Shaikh Abu Hamid (Allama Ghazali) is baare me likhte hain: "*Tawakkal ke baare mein ye samajhna ahmaqaana soch hai, ke usse muraad husool-e-rizq ke liye jismani kad-o-kaawish*[1] *aur damaghi soch-bichaar chodkar, phate-puraane ceethdo'n ki tarah zameen par gire rehna aur raddi gosht ki tarah takhta par pade rehna hai. Aisa karna shariyat mein haraam hai. Tawakkal karne waalo'n ki Islam mein taareef ki gai hai aur ye kaise mumkin hai ke haraam ka irtikaab karne wale shariyat ki nigaah mein qaabil-e-tareef qaraar diye jaae'n?*"

[1] T: (کَدّ و کاوِش) Chaan-been, talaash, koshish, justaju, daud-dhoop, mehnat [RKT]

Is baare mein haq ko aashkaar karne ki gharz se ham kehte hain: "*Tawakkal ka asar bande ki us saee-o-koshish mein zaahir hota hai jo apne maqaasid ke husool ki khaatir karta hai*".

Imam Abu Qasim Qashiri bayan karte hain: "Tawakkal ki jagah dil hai aur jab bande ke dil mein ye baat raasikh[1] *ho jaae ke rizq Allah Ta'ala ki jaanib se hai. Agar tang-dasti aai to taqdeer-e-Ilaahi se, asaaani hui to unki inaayat-o-nawaazish se, to phir zaahiri harkat tawakkal ke manaafi nahi*". (Marqata Al Mafateeh V5 P157)

Darj-e-zel hadees shareef bhi is baat par dalaalat karti hai ke tawakkal ka taqaaza rizq ke husool ke liye koshish ka tark karna nahi.

Imam Ibne Hibban aur Imam Haakim ne Amr bin Umaiyya ﷺ se riwayat ki hai ke unho'n ne bayan kiya (ke): "Ek shakhs ne Nabi-e-Kareem ﷺ ki khidmat mein arz kiya:

أُرْسِلُ نَاقَتِيْ وَأَتَوَكَّلُ.

Main apni oontni ko khula chod deta hu'n aur tawakkal karta hu'n.

Aap ﷺ ne farmaya:

قَالَ: اَعْقِلْهَا وَتَوَكَّلْ.

Uske ghutne ko baandho aur tawakkal karo,

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V2 P510 H731 (Alfaaz-e-hadees Sahih Ibne Hibban ke hain) Haafiz Zahbi ne iski sanad ko jaiyyad qaraar diya hai. Mulaahza ho: At Takhlees: V3 P623; neez dekhiye: Majma az-Zawaaed: V10 P303)

Imam Quzaai ki riwayat-karda hadees mein hai. Ke Amr bin Umaiyya ﷺ ne arz ki:

يَا رَسُولَ اللهِ! أُقَيِّدُ رَاحِلَتِيْ، وَأَتَوَكَّلُ عَلَى اللهِ، أَوْ أُرْسِلُهَا، وَأَتَوَكَّلُ؟

Aye Allah ke Rasool! Main apni sawari ko paa-ba-zanjeer karu'n (baandho'n) aur Allah Ta'ala par bharosa karu'n ya sawari ko khula chod du'n aur tawakkal karu'n?

Aap ﷺ ne farmaya:

قَيِّدْهَا وَتَوَكَّلْ.

Sawaari ko paa-ba zanjeer karo aur tawakkal karo.

(Musnad ash-Shihaab: V1 P328 H633)

[1] T: (راسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [RKT]

Baat ka khulaasa ye hai, ke tawakkal ke maane husool-e-rizq ke liye saee-o-koshish ko tark karna nahi. Musalman ki ye zimmedari hai ke wo rizq haasil karne ke liye jaddo-jahad kare. Lekin uska bharosa apni mehnat-o-mashaqqat par na ho balke Rabbe Zul Jalaal par ho. Aur is baat ka eteqaad rakhe ke sab muaamalaat unhi[1] ke haath mein hain aur rizq sirf aur sirf unhi ki taraf se hai.

4. Allah Azz Wajal Ki Ibaadat Ke Liye Faarigh Hona

Rizq ke asbaab mein se ek sabab ye hai, ke banda Allah Ta'ala ki ibaadat ke liye faarigh ho jaae. Taufeeq-e-Ilaahi se darj-e-zel 2 unwanaat ke tahat is baare mein guftagu hogi.

① Allah Ta'ala ki ibaadat ke liye faarigh hone ka mafhoom.

② Allah Ta'ala ki ibaadat ke liye faraghat ka baais-e-rizq hone ke do (2) dalaael.

① Allah Ta'ala ki ibaadat ke liye faarigh hone ka mafhoom.

Isse ye muraad nahi, ke banda din raat masjid mein baetha rahe aur husool-e-rizq ke liye koi koshish na kare, balke iske maani ye hain ke jab Allah Ta'ala ki ibaadat kare to uska qalb aur qaalib (yaane uska dil aur jism) dono'n haazir ho'n. Ibaadat mein khushu-o-khuzoo ho. Rabb-e-Zul Jalaal ki azmat-o-kibriyaai uske dil mein jaaguzee'n ho. Use is baat ka idraak-o-ehsaas ho, ke wo kaaenaat ke Maalik Allah Ta'ala se ham-kalaam hai. Wo Nabi-e-Kareem ﷺ ke irshad-e-giraami:

اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ.

Allah Ta'ala ki ibaadat is tarah karo ke goya tum unhe'n dekh rahe ho.

Ki amali tasweer ho, agar is kaifiyat ko na paa sake to ye to ho:

فَإِنْ لَّمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Agar tum unhe'n nahi dekh rahe, to wo tumhe dekh rahe hain.

(Sahih Muslim: V1 P39 H1_(8))

Wo un logo'n mein se na ho, jinke ajsaam to masaajid mein hote hain

[1] T: Allah Azzo Wajal [RSB]

lekin dil baahar ki cheezo'n ke saath latke aur aur atke hote hain.

Mulla Aali Qaari janab Rasool Allah ﷺ ke irshad-e-giraami 'تَفَرَّغْ لِعِبَادَتِيْ' ki sharah mein likhte hain: "Apne Rabb ki ibaadat ki gharz se apne dil ko faarigh karne mein mubaalagha karo. (Mirqaah al-Mafateeh: V9 P29; Tohfa al-Ahwazi: V7 P140)

② Allah Ta'ala ki ibaadat ke liye faraghat ka baais-e-rizq hone ke do (2) dalaael.

❶ Hazraat-e-Aimma Ahmad, Tirmizi, Ibne Majah Aur Haakim ne Hazrat Abu Huraira ؓ ke hawaale se Nabi-e-Kareem ﷺ se riwayat naql karte hain, (ke) Aap ﷺ ne farmaya:

إِنَّ اللَّهَ تَعَالَى يَقُوْلُ: يَا ابْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِيْ أَمْلَأْ صَدْرَكَ غِنًى، وَأَسُدَّ فَقْرَكَ. وَإِنْ لَّا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا، وَلَمْ أَسُدَّ فَقْرَكَ.

(Al Musnad: V16 P284 H8681; Jaame Tirmizi: V7 P140 H2584; Mustadrak Alaa Sahihain: V2 P443 (alfaaz-e-hadees Tirmizi ke hain)

Beshak Allah Ta'ala ne farmaya: Aye Adam ke Bete! Meri ibaadat ke liye apne aap ko faarigh karo, main tere sene ko tawangari se bhar doonga aur logo'n se tujhe be-niyaaz kar doonga aur agar toone aisa na kiya to main tere haath (bekar) kaamo'n mein uljha doonga aur logo'n ki taraf teri mohtaaji ko khatam na karunga.

(Hazrat-e-Aimma Tirmizi, Haakim, Zahbi, aur Shaikh Albani ne ise 'Sahih' qaraar diya hai. Mulaahaza ho: Jaame Tirmizi: V7 P141; Mustadrak: V2 P443; Talkhees: V2 P443; Sunan Tirmizi: V2 P300; Sahih Sunan Ibne Majah V2 P293)

Is hadees mein Aap ﷺ ne ummat ko khabar di hai ke poori tawajjo aur dehaan se Allah Ta'ala ki ibadat karne waale ke liye Allah Ta'ala ki taraf se do (2) inamaat milne ka waada hai.

Pehla inaam ye hai ke wo uske dil ko tawangari se bhar denge aur dusra inaam ye hai ke wo use logo'n se be-niyaaz farma denge.

Usi hadees mein tawajjo aur dehaan se ibaadat na karne waalo'n ke liye Allah Ta'ala ki taraf se do (2) sazae'n milne ki waeed bhi hai: Pehli saza ye hai ke Allah Ta'ala usko bekaar kaamo'n mein uljha denge aur doosri saza ye hai ke wo logo'n se uski mohtaaji ko khatam na karenge

aur wo hamesha logo'n ka dast-nigar[1] aur mohtaj rahega.

❷ Imam Haakim ne Hazrat Ma-aqal bin Yasaar ﷺ se riwayat ki hai, (ke) inho'n ne kaha: Janab Rasool Allah ﷺ ne irshad farmaya:

يَقُوْلُ رَبُّكُمْ تَبَارَكَ وَتَعَالٰى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِيْ أَمْلَأْ قَلْبَكَ غِنًى، وَأَمْلَأْ يَدَيْكَ رِزْقًا. يَا ابْنَ آدَمَ! لَا تُبَاعِدْ مِنِّيْ فَأَمْلَأْ قَلْبَكَ فَقْرًا، وَأَمْلَأْ يَدَيْكَ شُغْلًا.

(Al Mustadrak Alaa Sahihain: V4 P326; Imam Hakim ne iski sanad ko sahih qaraar diya hai aur Haafiz Zahbi ne unse muwaafaqat ki hai aur Shaikh Albani ne un dono'n ki taaeed ki hai. (Mulaahaza ho: Talkhees: V4 P326; Silsila Sahiha: V3 P347)

Tumhare Rabb Tabaarak wa Ta'ala irshad farmate hain: Aye Adam ke bete! Meri ibaadat ke liye faarigh ho jaao, main tere dil ko tawangari se bhar doonga aur tere dono'n haatho'n ko rizq se pur kar doonga. Aye Adam ke Bete! Mujhse doori ikhtiyaar na kar (agar toone aise kiya, to) main tere dil ko mohtaaji se bhar doonga aur tere dono'n haatho'n ko (bekar) kaamo'n mein laga doonga.

Aap ﷺ ne is hadees mein ummat ko khabar di hai, ke tawajjo aur dil-jamee[2] se ibaadat karne waalo'n ko darj-e-zel do (2) inamaat ataa farmane ka khud Allah Rabbul Izzat ne waada farmaya hai:

① Tawangari ke saath uske dil ko labrez karna.

② Rizq ke saath uske dono'n haatho'n ko bharna.

Aur maaloom hai ke Allah Ta'ala waade ki khilaaf-warzi nahi karte.

Bila-shubha Allah Ta'ala Waade Ki Khilaaf-warzi Nahi Farmate.

اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ.

(Surah Aale Imran: 9)

Is hadees mein Aap ﷺ ne ummat ko ye bhi batlaaya hai, ke Allah Ta'ala se doori ikhtiyaar karne waale ke liye unki taraf se darj-e-zel do (2) azaabo'n ki waeed hai:

① Uske dil ko mohtaaji aur se bharna.

[1] T: (دَسْت نِگر) Zarooratmand, haajatmand, mohtaaj, doosro'n ke sahaare zindagi guzaarne waala [RKT]

[2] T: (دِل جَمْعی) Be-fikri, itmenaan, sukoon-e-qalb, taskeen [RKT]

② Use bekaar kaamo'n mein uljha dena.

Dilo'n ke paida karne aur khazaano'n ke maalik Allah Ta'ala jis dil ko tawangari se labrez kar de'n. To mohtaaji ka ehsaas aur dast-nagri ka tasawwur bhi, uske qareeb kaise phatak sakta hai? Aur saari makhluqaat ke Razaaq jiske haatho'n ko rizq se bhar de'n, wo ghurbat-o-iflaas ka shikaar kyounkar ho sakta hai? Aur jiske dil ko kaaenaat ke tanha-o-munfarid Maalik Allah Jalla Jalaalahu mohtaji se bhar de'n. To unke siwa saari quwwate'n muttahid-o-muttafiq ho kar bhi, use tawangari-o-asooda-haal[1] nahi bana saktee'n aur jise Jabbar-o-Qahhar Allah Ta'ala bekar aur layaani muamalaat mein phasa de'n. bhala kaun use faraaghat mohiyya kar sakta hai?

5. Hajj Aur Umrah Mein Mutaaba-at

Jin aamaal ko Allah Ta'ala ne rizq ki kaleed banaaya hai, unhi mein se Hajj aur Umrah mein mutaaba-at hai (yaane Hajj aur Umrah ko ek-doosre ke baad adaa karna).

Taufeeq-e-Ilaahi se is baare mein darj-e-zel do (2) unwaano'n ke tahat guftagu hogi.

① Hajj aur Umrah mein mutaaba-at ka mafhoom

② Hajj aur Umrah mein mutaaba-at ke kaleed-e-rizq hone ki daleele'n.

① Hajj aur Umrah Mein Mutaaba-at Ka Mafhoom:

Shaikh Abul Hasan Sindhi is baare mein likhte hain: "Ek ko doosre ka taabe[2] karo, yaane jab Hajj adaa karlo to Umrah adaa karo aur jab Umrah ki adaaigi se faarigh ho jaao to Hajj ki adaaigi ki taiyyari karo, kyounke ye dono'n yeke-baad-deegare[3] aate hain. (Hashiya Al Imam as-Sindhi alaa Sunan Nasai: V5 P115, Faiz al-Qadeer lil-Munaavi: V3 P225)

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[1] T: (تَوَنگری) Tawanaai, maaldaari, daulatmandi, be-niyaazi [RKT]; T: (آسُودَہ حال) Dunyaawi haajaat se be-fikr, khush-haal [RKT]

[2] T: (تابِع) Farmabardaar, mutee', paaband, hukm maanne waala [RKT]

[3] T: Lagataar, ek ke baad doosra [RKT]

② Hajj Aur Umrah Mein Mutaaba-at Ke Kaleed-e-Rizq Hone Ki Daleele'n:

❶ Hazrat-e-Aimma Ahmad, Tirmizi, Nasai, Ibne Khuzaima aur Ibne Hibban ne Hazrat Abdullah bin Masood ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: Rasool Allah ﷺ ne irshad farmaya:

تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ، كَمَا يَنْفِيْ الْكِيْرُ خَبَثَ الْحَدِيْدِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ تَوَابٌ إِلَّا الْجَنَّةَ.

Hajj aur Umrah ko ek-doosre ke baad adaa karo, kyounke wo dono faqr aur gunaho'n ko is tarah door karte hain, jis tarah bhatti lohe, sone, aur chandi ke mael-kuchael ko door karti hai aur Hajj-e-mabroor* ka sawab jannat hai.

([1]Al Musnad: V5 P244-245 H3669; Jaame Tirmizi: V3 P454; Sunan Nasai: V5 P115-116; Sahih Ibne Khuzaima: V4 P130 H3693; Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V9 P6 H3693 (alfaaz-e-hadees Jaame Tirmizi ke hain). Mohaddiseen ne is hadees ko saabit qaraar diya hai. mulaheza ho, Jaame Tirmizi: V3 P455, Haamish Al Musnad lish-Shaikh Ahmad Mohammad Shakir: V5 P244, Sahih Sunan Tirmizi: V1 P245, Sahih Sunan Nasai: V2 P558, Hamish al Ihsaan: lish-Shaikh Shuaib al-Arnaout: V9 P6)

Is hadees mein Aap ﷺ ne ummat ko khabar di hai ke Hajj aur Umrah mein mutaaba-at ki wajah se unhe'n darj-e-zel do (2) faaede haasil honge.

❶ Ghurbat-o-iflaas ka khaatima. ❷: Gunaaho'n ka mit jaana

Aur maaloom hai, ke Rasool Allah ﷺ aisi baato'n ki khabar wahee-e-Ilaahi hi se dete hain. Irshad-e-Baari Ta'ala hai:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝ (Surah-an-Najm: 3-4)

Aur Wo Apni Nafsaani Khwaahish Se Nahi Bolte, Balke Wo Wahee Hai, Jo Unki Taraf Bheji Gai Hai.

Imam ibne Hibban ne is hadees par darj-e-zel unwaan likha hai:

ذِكْرُ نَفْيِ الْحَجِّ وَالْعُمْرَةِ الذُّنُوْبَ وَالْفَقْرَ مِنَ الْمُسْلِمِ بِهِمَا.

Hajj aur Umrah se musalman ke gunaho'n aur faqr ko door karne ka zikr. (Al Ihsaan: V9 P6)

[1] *Isse muraad wo Hajj hai jo Allah Ta'ala aur Rasool-e-Kareem ﷺ ke ahkamaat ke mutaabiq adaa kiya jaae.

Allama Tayyabi hadees ke jumle:

Ye dono faqr ko is tarah door karte hain, jis tarah sadqa maal mein izaafa karta hai.

فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ.

(Faiz al-Qadeer: V3 P225)

❷ Imam Nasai ne Hazrat Abdullah bin Abbas ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Rasool Allah ﷺ ne faramay*":

Hajj aur Umrah mein mutaaba-at karo, kyounke wo dono'n faqr aur gunaho'n ko is tarah door karte hain, jis tarah bhatti lohe ke mael-kuchael ko door karti hai.

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يُنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِيْ الْكِيْرُ خَبَثَ الْحَدِيْدِ.

(Nasai: V5 P115, Allama Albani ne ise sahih qaraar diya hai (Sahih Sunan Nasai: V2 P558)

Aye ghurbat-o-iflaas se najaat haasil karne ke khwaahish mando! Aye gunaho'n ki maafi ke talab gaaro! Hajj aur Umrah mein mutaaba-at mein jaldi karo. Agar Umrah adaa kar chuke ho to Hajj ki taiyyari ka saamaan karo aur agar Hajj adaa kar chuke ho to Umrah ki adaaigi ke liye koshish karo.

6. Silaa-rehmi

Husool-e-rizq ke asbaab mein se ek sabab silaa-rehmi hai. Is baare mein guftagu in sha Allah darj-e-zel 4 nukaat ke tahat hogi.

① Silaa-rehmi Ka Mafhoom

② Silaa-rehmi Ke Kaleed-e-rizq Hone Ke Che (6) Dalaael

③ Silaa-rehmi Kis Cheez Ke Saath Aur Kaise Ki Jaae?

④ Na-farmaano Ke Saath Silaa-rehmi Ki Kaifiyat

① Silaa-rehmi Ka Mafhoom

Arbi zabaan mein silaa-rehmi ke liye 'صلة الرحم' ke alfaaz istemaal hote hain aur 'الرحم' se muraad rishtadaar hain.

Do (2) Ulama ke Aqwaal:

Hafiz ibne Hajar likhte hain: 'الرحم' 'را' (ر) ke zabar 'َ' aur 'حا' (ح) ke zer 'ِ' ke saath padha jaata hai aur ye lafz rishtedaaro'n ke liye istemaal kiya jaata hai. Rishtedaaro'n se muraad wo log hain jin mein baahami nasbi taalluq ho. Khwaah wo ek-doosre ke waaris ya mahram[1] ho'n ya na ho'n.

'الرحم' ki tafseer mein ye bhi kaha gaya hai, ke wo sirf mahram rishtedaar hote hain, lekin pehla qaul raajeh hai, kyounke is tafseer ki bina par chachazaad aur maamu'n zaad bahen bhai mahram na hone ki wajah se 'الرحم' se khaarij ho jaate hain aur ye baat durust nahi. (Fath al-Baari: V10 P414)

Silaa-rehmi se ….. baqaul Mulla Ali Qaari….. murad ye hai, ke nasbi aur sasraali rishtedaaro'n ke saath ihsaan kiya jaae. Unke saath shafqat aur hamdardi ka maamla kiya jaae aur unke haalaat ki dekh-bhaal aur paasdaari[2] ki jaae. (Mirqaat al-Mafaateeh: V8 P645)

② Silaa-rehmi Ke Kaleed-e-rizq Hone Ke Che (6) Dalaael

Silaa-rehmi ke wusat-e-rizq ka sabab hone ka zikr mutaaddid ahadees-o-aasaar mein aaya hai, un mein se che (6) darj-e-zel hain:

❶ Imam Bukhari, Hazrat Abu Huraira ﷺ se riwayat karte hain, ke unho'n ne kaha:

Maine Janab Rasool Allah ko irshad farmate hue suna: Jo shakhs apne rizq mein kushaadgi aur umar mein izaafa pasand kare wo silaa-rehmi

مَنْ سَرَّهُ أَنْ يُّبْسَطَ لَهُ فِيْ رِزْقِهِ، وَأَنْ يُّنْسَأَ لَهُ فِيْ أَثَرِهِ فَلْيَصِلْ رِحِمَهُ.

(Sahih Bukhari: V10 P415 H5985)[3]

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[1] T: (مَحْرَم) Aisa qaribi rishta jisse nikaah jaaez na ho, wo mard jisse shaadi jaaez na ho, wo shakhs jisse parda jaaez na ho (jaise khaawind) [RKT]

[2] T: (پاسْداری) Nigehbaani, muhaafazat, tarafdaari [Urduinc]

[3] Tambeeh: Silaa-rehmi ki wajah se umr mein izaafe ke baare mein baaz mohaddiseen ne ek sawaal khud hi utha kar uska jawaab diya hai. Misaal ke taur par Imam Ibne Taimiya ne kaha: "*Ye hadees zaahiri taur par aayat-e-karima*"

Jab Un Ka Muqarrara Waqt Aagaya To Ek Ghadi Na Peeche Reh Sakte Hain Na Aage.

فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ.

(Surah-al-Aaraaf: 34)

Is taaruz* ko door karne ke liye do (2) jawabaat diye gae hain.

*T: Mukhalifat, ikhtilaaf [RKT]

kare.

❷ Imam Bukhari Hazrat Anas bin Maalik ﷺ se riwayat karte hain, ke Rasool Allah ﷺ ne irshad farmaya:

Jo shakhs apne rizq mein faraakhi aur apni umr mein izaafa pasand kare wo silaa-rehmi kare.

مَنْ أَحَبَّ أَنْ يُّبْسَطَ لَهُ فِيْ رِزْقِه، وَأَنْ يُّنْسَأَ لَهُ فِيْ أَثَرِه فَلْيَصِلْ رَحِمَهُ.

(Sahih Bukhari: V10 P415 H5986)

Aap ﷺ ne mazkoora-baala dono ahadees mein silaa-rehmi ke zariye haasil hone waale do (2) acche nataaej ka zikr farmaya hai. Un mein se pehla natija rizq ki wusat aur doosra umr mein izaafa hai.

Pehla jawab ye hai, ke Allah Ta'ala uski umr mein barkat ataa farma dete hain, ke use nekiyo'n ki taufeeq muyassar aati hai, aakhirat ke liye nafa-bakhsh kaamo'n ke karne ka mauqa milta hai aur bekaar aur laayaani baato'n se uske waqt ko bachaaliya jaata hai.

Doosra jawaab ye hai, ke silaa-rehmi se umr mein izaafa haqiqi hai, lekin ye izaafa umr waale farishte ke etebaar se hai. Aayat-e-karima mein umr mein kami-beshi na hone ka jo zikr hai wo Allah Ta'ala ke ilm ke etebaar se hai. Misaal ke taur par umr waale farishte se kaha gaya: "*Agar falaa'n shakhs ne silaa-rehmi ki to uski umr 100 saal hogi aur agar qata-rehmi ki to 60 saal*".

Allah Ta'ala ko pehle se ilm hai, ke wo silaa-rehmi karega ya qata-rehmi. Umr ki haqeeqi muddat, jo Allah Rabbul Izzat ke ilm mein hai us mein kami-beshi nahi, lekin umr ki us muddat mein, jo farista ke ilm mein hai, nuqsaan-o-izaafa mumkin hai. Usi baat ki taraf Allah Ta'ala ke is irshad-e-giraami mein ishaara hai.

Allah Ta'ala Jo Caahte Hai, Mita Dete Hain Aur Jo Caahte Hain Saabit Rakhte Hain, Aur Asal Kitaab (lauh-e-mehfooz) Unhi Ke Paas Hai.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ وَعِنْدَهٗۤ اُمُّ الْكِتٰبِ ﴿۳۹﴾

(Surah-ar-Raad: 39)

Mitaana aur baaqi rakhna farishte ke ilm ke etebaar se hai aur jo asal kitaab mein hai, wohi Allah Ta'ala ke ilm mein hai, us mein koi tabdeeli nahi aur usi ko qazaa-e-mubram* kaha jaata hai aur pehle ko qazaa-e-muallaq ke naam se mausoom kiya jaata hai. (Fath al-Baari: V10 P416; Sharah an-Nawavi: V16 P114; Umda-tul-Qaari: V22 P91)

*T: (قَضاءٌ مُبْرَم) Na talne waali taqdeer, wo maut jo kisi tarah na tale [RKT]

Aur ye khuli peshkash hai. Iske bayaan karne waale saari makhlooq mein sabse ziyaada sacche insaane Allah Ta'ala ke Habeeb Hazrat Muhammad Rasool Allah ﷺ.

Ye bhi pesh-e-nazar rahe ke wo aisi peshkash apni taraf se nahi, balke wahee-e-Ilaahi se hi karte hain. Pas jo bhi un do (2) samaraat (rizq ki kushaadgi aur umr mein izaafa) ka khwahishmad ho, wo silaa-rehmi ka beej boe. Yaqinan in do (2) phalo'n ko haasil karega. In sha Allah.

Imam Bukahri ne in dono'n ahadees ka unwaan hasb-e-zel tehreer kiya hai:

Silaa-rehmi ki wajah se rizq mein kushaadgi ataa kiye jaane waale shakhs ke mutaalliq baab.

بَابُ مَنْ بُسِطَ لَهُ فِي الرِّزْقِ بِصِلَةِ الرَّحِمِ.

(Sahih Bukhari: V10 P415)

Imam ibne Hibban ne Hazrat Anas ؓ ki hadees ko darj-e-zel unwaan diya hai:

Silaa-rehmi karne waale ke liye pur-aman aur rizq mein bharpoor barkat waali umda zindagi ke saabit hone ka bayan.

ذِكْرُ إِثْبَاتِ طِيْبِ الْعَيْشِ فِيْ الْأَمْنِ وَكَثْرَةِ الْبَرَكَةِ فِيْ الرِّزْقِ لِلْوَاصِلِ رَحِمَهُ.

(Al Ihsaan: V2 P180)

❸ Hazraat-e-Aimma Ahmad, Tirmizi aur Haakim, Hazrat Abu Huraira ؓ se riwayat karte hain ke unho'n ne Nabi-e-Kareem ﷺ se riwayat ki, ke Aap ﷺ ne irshad farmaya:

Apne qaraabat-daaro'n ke mutaalliq maalumaat haasil karo, taake silaa-rehmi kar sako. Bila-shubha silaa-rehmi se khandaan mein mohabbat, maal mein kasrat aur umr mein izaafa hota hai.

تَعَلَّمُوْا مِنْ أَنْسَابِكُمْ مَا تَصِلُوْنَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِيْ الْأَهْلِ، مَثْرَاةٌ فِيء الْمَالِ، مَنْسَاَةٌ فِيْ الْعُمُرِ.

(Al Musnad: V17 P42 H8855; Jaame Tirmizi: V6 P96-97 H45, Al Mustadrak Alaa as Sahihain V4 P161. Alfaaz-e-hadees Jaame Tirmizi ke hain. Mohaddiseen ne hadees ko saabit qaraar diya hai, mulaahaza ho Al Mustadrak: V4 P161; At-Talkhees: V4 P161; Sunan Tirmizi: V2 P290; Haamish Al Musnad lid-Daktoor al-Hussaini: V17 P42)

Aap ﷺ ne is hadees mein silaa-rehmi ke teen (3) samaraat bayan farmae hain aur un teen (3) mein se doosra samrah aur faaeda maal

mein izaafa hai.

❹ Hazraat-e-Aimma Abdullah bin Ahmad, Bazzaar aur Tabarani, Hazrat Ali bin Abi Taalib ﷺ se riwayat karte hain, ke unho'n ne Nabi-e-Kareem ﷺ se riwayat ki, ke Aap ﷺ ne irshad farmaya:

مَنْ سَرَّهُ أَنْ يُّمَدَّ لَهُ فِيْ عُمُرِه، وَيُوَسَّعَ عَلَيْهِ فِيْ رِزْقِه، وَيُدْفَعَ عَنْهُ مِيْتَةُ الْسُّوْءِ، فَلْيَتَّقِ اللّٰه، وَلْيَصِلْ رَحِمَهُ.

Jo shakhs is baat ko pasand kare ke uski umr mein izaafa ho, uske rizq mein wusat ho aur usse buri maut door ki jaae, wo Allah Ta'ala se dare aur silaa-rehmi kare.

(Al Musnad: V2 P290; Majma' az-Zawaaed: V8 P152-153. Mohaddiseen ne iski sanad ko sahih qaraar diya hai, mulaahaza ho: Majma' az-Zawaaed: V8 P153; Haamish al-Musnad lish-Shaikh Ahmad Shakir: V2 P290)

Aap ﷺ ne is hadees mein is baat ki khabar di hai, ke jis mein do (2) khaslate'n: '*Allah Ta'ala ka taqwa*' aur '*silaa-rehmi*', paai jaae'n, use teen (3) fawaaed haasil hote hain aur un teen (3) mein se ek faaeda '*rizq ki kushaadgi aur wusat*' hai.

❺ Imam Bukhari Hazrat Abdullah bin Umar ﷺ se riwayat karte hain, ke unho'n ne farmaya:

مَنِ اتَّقٰى رَبَّهُ، وَوَصَلَ رَحِمَهُ نُسِّيءَ لَهُ فِيْ عُمُرِه، وَثَرٰى مَالُهُ، وَأَحَبَّهُ اَهْلُهُ.

Jo shakhs apne Rabb-e-Ta'ala se dar jaae aur silaa-rehmi kare, uski umr mein izaafa kiya jaata hai, uske maal ziyaada ho jaata hai aur uske khandaan waale usse mohabbat karte hain.

(Al Adab al-Mufrad: P37 H58. Shaikh Albani ne ise Hasan qaraar diya hai, mulaahaza ho: Sahih Al Adab al-Mufrad: P41)

❻ Maal-o-daulat ki afzaaish aur faqr-o-iflaas ke khaatme ke liye Allah Ta'ala ne silaa-rehmi mein is qadr taaseer rakhi hai ke nafarmaan aur bure log bhi agar silaa-rehmi kare'n to Allah Ta'ala uski wajah se duniya mein unke maal-o-daulat aur taadaad mein izaafa kar dete hain aur us par darj-e-zel hadees dalaalat karti hai.

Imam Ibne Hibban Hazrat Abu Bakrah ﷺ se riwayat karte hain ke unho'n ne Nabi-e-Kareem ﷺ se riwayat ki, ke Aap ﷺ ne irshad farmaya:

إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا صِلَةُ الرَّحِمِ، حَتّٰى إِنَّ

Tamaam nekiyo'n mein sabse

ziyaada jaldi sawab silaa-rehmi ka milta hai, yahaa'n tak ke jab kisi bure aur nafarmaan gharaane ke log silaa-rehmi karte hain, to inke maalo'n mein afzaaesh aur taadaad mein izaafa hota hai, kisi bhi silaa-rehmi karne waale kumbe ke log mohtaaj nahi hote.

أَهْلَ بَيْتٍ لَيَكُوْنُوْا فَجَرَةً، فَتَنْمُوْ أَمْوَالُهُمْ، وَيَكْثُرُ عَدَدُهُمْ إِذَا تَوَاصَلُوْا، وَمَا مِنْ أَهْلِ بَيْتٍ يَّتَوَاصَلُوْنَ، فَيَحْتَاجُوْنَ.

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V2 P182-183 H440)

③ Silaa-rehmi Kis Cheez Ke Saath Aur Kaise Ki Jaae?

Baaz log samajhte hain, ke silaa-rehmi sirf maal ke zariye se hoti hai. Ye silaa-rehmi ka adhoora aur naaqis tasawwur hai. Silaa-rehmi ka daaera isse kahee'n ziyaada wasee hai. Aizza-o-aqaarib ko khair pohonchane aur unse shar door karne ki gharz se koshish karne ke naam silaa-rehmi hai. Khwaah ye maal ke saath ho ya kisi aur zariye se. Imam Ibne Abi Jamrah likhte hain: "*Silaa-rehmi maal ke zariye se, zarurat ke waqt ta-aawoon karne se, musibat door karne ke liye koshish karne se, khanda-peshani se mulaqaat karne se aur dua ke zariye se hoti hai*".

Silaa-rehmi ka jaame mafhoom ye hai: "*Maqdoor-bhar[1] khair pohonchana aur hattal-imkaan[2] shar ko door karna*". (Tohfa al-Ahwazi: V6 P30)

④ Nafarmaan Aur Bure Logo'n Ke Saath Silaa-rehmi Ki Kaifiyat-o-Tariqa:

Nafarmaan aur bure logo'n ke saath silaa-rehmi ki kaifiyat-o-tariqe ke mutaalliq bahut se log ghalat-fehmi ka shikaar ho jaate hain. Unki nazar mein aise logo'n se silaa-rehmi ka mafhoom ye hai ke unse dostaana taalluqaat ustuwaar[3] kiye jaae'n, unki majliso'n mein shareek ho kar unka ham-niwaala-o-piyaala bana jaae. Unki nafarmaniyo'n aur siyaah kaariyo'n ka mushaahada karne ke bawujood unke saath

[1] T: (مَقْدور بهر) Jahaa'n tak qaabu ho, jahaa'n tak bas chale, jaha'n tak mumkin ho [RKT]
[2] T: (حَتّی الإمْكان) Jis qadr mumkin ho, jahaan tak ho sake [RKT]
[3] T: (اُسْتُوار) Mazboot, mohkam paaedaar [FL]

mudaahanat[1] aur munaafaqat ki policy ikhtiyaar ki jaae, unki buraiyo'n aur bad-maashiyo'n par Allah Ta'ala ke liye ghazabnaak hone aur unhe'n rokne-tokne ki bajaae jhoote daant nikaal kar unki haa'n mein haa'n milaai jaae. Aise logo'n ke saath silaa-rehmi ke is tarz-e-amal ka islam se koi taalluq nahi.

Shayad kisi ke dil mein ye sawaal paida ho ke Islam ne bure aur nafarmaan rishte-daaro'n ke saath ihsaan karne se to nahi roka. Balke kaafiro'n ke saath bhi ihsaan karne ki ijaazat di hai. Allah Azzo Wajal farmate hain:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

(Surah-al-Mumtahana: 8)

Jo Log (kafiro'n me se) Deen Ke Mutaalliq Tum Se Nahi Lade Aur Unho'n Ne Tumhe'n Tumhare Gharo'n Se Nahi Nikaala, Unse Bhalaai Aur Insaaf Ka Bartaao Karne Se Allah Ta'ala Tumhe'n Mana Nahi Karte, Kyounke Allah Ta'ala To Insaaf Karne Waalo'n Ko Pasand Karte Hain.

Aur is baat par Hazrat Asma bint Abi Bakr ؓ ki hadees bhi dalaalat karti hai, ke unho'n ne apni mushrika maa ki aamad par Aap ﷺ se dariyaaft karte hue arz kiya:

إِنَّ أُمِّيْ قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَاَصِلُ أُمِّيْ؟ قَالَ: نَعَمْ صِلِيْ أُمَّكِ.

(Sahih Bukhari: V5 P233 H2620)

Meri waalida aai hai aur wo chaahti hain ke main unke saath silaa-rehmi karu'n. Kya main apni maa ke saath silaa-rehmi karu'n?
Aap ﷺ ne irshad farmaya: Haa'n apni waalida ke saath silaa-rehmi karo.

Lekin qaabil-e-tawajjo baat ye hai, ke kaafiro'n aur nafarmano'n ke saath ihsaan karne ke maane unse dostaana taalluqaat ustuwaar karna ya unki majaalis mein shirkat karke unka ham-niwaala-o-ham-piyaala

[1] T: (مُداہَنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [RKT]

banna ya unki tughyaani-o-sarkashi ko dekhne ke bawujood unke saath mudaahanat aur munaafaqat ki policy ikhtiyaar karna to qatan jaaez nahi.

Kaafiro'n aur nafarmaano'n ke saath ihsaan karna aur unke saath dili dosti-o-mohabbat rakhna do (2) alag-alag baate'n hain. Jis Allah Ta'ala ne (unke saath huns-e-sulook) ki ijaazat di hai, usi Allah Ta'ala ne (apne aur Rasool-e-Kareem ﷺ ke) nafarmaano'n ke saath dili mohabbat karne se roka hai.

Allah Azzo Wajal farmate hain:

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ.

(Surah-al-Mujaadila: 22)

Jo log Allah Ta'ala Aur Aakhri Din Par Yaqeen Rakhte Hain, Unko Aap Nahi Dekhenge, Ke Wo Un Logo'n Se Dosti Rakhe'n, Jo Allah Ta'ala Aur Unke Rasool ﷺ Ke Dushman Hain, Agache Wo Unke Baap-daada Ho'n Ya Bete Ho'n Ya Bhai Ho'n Ya Kumbe Waale Ho'n.

Allama Raazi iski tafseer mein likhte hain: "*Jis seene mein imaan ho, us mein Allah Ta'ala ke dushmano'n ki mohabbat nahi ho sakti, kyounke jab admi kisi se mohabbat karta hai to phir uske dushmano'n se mohabbat nahi karta*". (Tafseer al-Kabeer: V29 P276; Fath al-Qadeer: V5 P272)

Imam Malik ne isi ayat se qadariyya firqe ke logo'n ke saath dushmani-o-adaawat rakhne aur un se qata-e-taalluq par istidlaal kiya hai. (Ahkam al-Quran li-Ibn al-Arabi V4 P1763; Tafseer al-Qurtubi: V17 P307)

Allama Qurtubi, Hazrat Imam Malik رحمه الله ke istidlaal par tabsara karte hue farmate hain: "*Zulm-o-ziyaadati karne waale saare log qadriyya firqe ke logo'n ke saath kiye jaane waale sulook ke mustahiq hain*". (Tafseer al-Qurtubi: V17 P307; Tafseer al-Tahreer wat Tanweer V26 P80)[1]

[1] Tambeeh: Qadariyya friqe se muraad wo log hain jo Allah Ta'ala ki taqdeer ka inkaar karte hain. Allama Qurtubi ke bayan ka maqsood ye hai ke jis tarah Imam Maalik ne mazkoora-baala aayat se qadariyya firqe ke logo'n se dushmani aur adaawat rakhne aur un se qata-e-talluq par istidlaal kiya hai, usi tarah zulm-o-

Hafiz ibne Kaseer is aayat ki tafseer mein likhte hain: "*Wo (yaane Allah Ta'ala aur aakhirat ke din par imaan laane waale) Allah Ta'ala aur unke Rasool-e-Kareem ﷺ ke nafarmaano'n se dosti nahi rakhte, khwaah wo unke aziz-o-aqaarib hi kyoun na ho'n*". (Tafseer Ibne Kaseer: V4 P347)

Nafarmaan aur bure rishtedaaro'n ke saath haqiqi aur sacchi silaa-rehmi to ye hai ke unko neki ki raah par laane aur chalaane aur buraai se hataane aur bachaane ke liye bharpoor jaddo-jahad aur saee-o-koshish ki jaae. Ye rishtadaar neki ki raah ko chodkar aur badee ki raah par chal kar dar-haqiqat jahannam ki aag se qareeb-tar ho rahe hain. Ye kaha'n ki silaa-rehmi hai, ke azeez aur qareebi shakhs, to jahannam ki aag ka indhan banne ka shuoori ya laa-shuoori taur par samaan kar raha ho aur uska rishtedaar khamosh tamashaai bana khada rahe. Aisa khamosh tamashai silaa-rehmi karne waala nahi, balke qata-rehmi karne waala hai.

Aap ﷺ ka irshad, ke: "*Zaalim bhai ko zulm se rokna, uski madad karna hai*". Is haqiqat ko waazeh karne ke liye bahut muassar aur mufeed hai. Imam Bukhari ne Hazrat Anas رضي الله عنه se riwayat naql ki hai, (ke) Rasool Allah ﷺ ne farmaya:

أُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُوْمًا؟

Apne bhai ki madad karo, chaahe wo zaalim ho ya mazloom.

Ek shakhs ne arz kiya:

يَا رَسُولَ اللهِ! أَنْصُرُهُ إِذَا كَانَ مَظْلُوْمًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا، كَيْفَ أَنْصُرُهُ.

(Surah)

Aye Allah Ta'ala ke Rasool ﷺ! Jab wo mazloom ho to main uski nusrat karu'n (ye baat to samajh mein aati hai, lekin) aap ne kya farmaya, ke jab wo zaalim (bhi) ho, (to) main uski iaanat kaise karu'n?

Aap ﷺ ne farmaya:

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ziyaadati karne waale logo'n ke saath usi qism ke muaamal karna, is aayat se saabit hota hai.

Use zulm se rook, bila-shubha yehi uski madad hai.[1]

تَحْجِزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذٰلِكَ نَصْرُهُ؟ (Sahih Bukhari: V11 P323 H6952)

Yehi baat zara ek misaal se samajhne ki koshish ki jaae. Kisi ki waalida, behen, beti ya biwi ya koi aur rishtedaar bawarchi khaane mein ho aur yaka-yak bawarchi khaane mein aag bhadak uthe, kya apne aziz-o-qareebi se silaa-rehmi karne waala is baat ko bardaasht karega ke uski waalida ya behen ya beti ya biwi ya koi aziz bawarchi khaane mein bhadakti hui aag mein jal kar raakh ho jaae aur wo khamoshi se tamasha dekhta rahe?

Agar silaa-rehmi karne waala apne rishtedaar ko duniya ki aag se bachaane ke liye poori jaddo-jahad karna zaroori samajhta hai to wo kis tarah apne aziz ko jahannam ki aag se bachaane mein ghaflat aur cashmposhi kar sakta hai?

Yaha'n ye baat bhi zehen-nasheen kar leni chahiye ke nafarmaan aur bure rishtedaaro'n ko neki ki raah par laane aur badee ki raah se bachaane ke liye agar unse boycot zaroori ho to unka boycot karna hi silaa-rehmi hai aur us haalat mein uinse dosti aur mohabbat ka taalluq rakhna qata-rehmi hai.

Imam Ibn Abi Jamrah raqam-taraaz hain: "*Agar rishtedaar kaafir ya nafarman ho'n to Allah Ta'ala ki khaatir unse qata-taalluq karna hi silaa-rehmi hai, albatta ye qadam uthaane se pehle unhe samjhaane ki bharpoor koshish kare aur un par waaz-o-nasihat ke be-asar hone ki soorat mein unhe aagaah karde ke nafarmaani par unke israar ki wajah se wo unse qata-taalluqi kar raha hai aur phir qata-taalluqi ki haalat mein bhi Allah Ta'ala se iltija karta rahe ke wo unhe'n raah-e-haq ki taraf palta de'n*". (Tohfa al-Ahwazi: V6 P30)

[1] Is hadees ki jaanib tawajjo dilaane par apne qaabil-e-ehteraam bhai aur dost Miyaa'n Muhammad Shafee ka shukr-guzaar hoo'n aur unke liye dua-go hoo'n.

7. Allah Ta’ala Ki Raah Mein Kharch Karna

Rizq ke asbaab mein se ek ‘Allah Ta’ala ki raah mein kharch karna’ hai. Us mauzoo ke mutaalliq guftagu in sha Allah al-Aziz darj-e-zel do (2) unwaano ke tahat hogi.

① Allah Ta’ala ki raah mein kharch karne ka mafhoom.

② Allah Ta’ala ki raah mein kharch ka sabab-e-rizq hone ke che (6) dalaael.

① Allah Ta’ala ki raah mein kharch karne ka mafhoom:

Shaikh ibne Aashoor aayat-e-karima:

Aur Tum Koi Cheez Bhi Kharch Karte Ho To Wo Uska Ewaz Deta Hai.[1]

وَمَآ اَنۡفَقۡتُمۡ مِّنۡ شَیۡءٍ فَهُوَ یُخۡلِفُهٗ ۚ

(Surah Saba: 39)

ki tafseer ke zimn mein likhte hain: “*Kharch karne se murad aisa kharch karna hai jo deen ki roo se pasandida ho, jaise faqeero’n par kharch karna, deen ki nusrat-o-taaeed ki khaatir Allah Ta’ala ki raah mein kharch karna*”. (Tafseer at-Tahreer-o-Tanweer V22 P221)

② Allah Ta’ala ki raah mein kharch ka sabab-e-rizq hone ke che (6) dalaael.

Quran-o-Sunnat ki mutaadid aayat-o-ahadees mein waazeh taur par ye baat bayan ki gai hai, ke Allah Ta’ala ki raah mein kharch karne ke ukhrawi ajr-o-sawab ke saath-saath duniya mein bhi uska badla-o-silaa diya jaata hai. Aise hi dalaael mein se chand mundarja-zel hain:

❶ Allah Rabbul Izzat farmate hain:

Aur Tum Log (Allah Ta’ala ki raah mein) Jo Kharch Karo, Wo Uska Badla Denge Aur Wo Behtareen Rizq Dene Waale Hain.

وَمَآ اَنۡفَقۡتُمۡ مِّنۡ شَیۡءٍ فَهُوَ یُخۡلِفُهٗ ۚ وَهُوَ خَیۡرُ الرّٰزِقِیۡنَ.

(Surah Saba: 39)

Iski tafseer mein Haafiz ibne Kaseer likhte hain: “*Allah Ta’ala ne jin*

[1] T: Ye tarjuma mera izaafa hai [RSB]

cheezo'n ke kharch karne ka tumhe'n hukm diya aur ijaazat marhammat farmai hai, us mein se jo bhi tum kharch karoge, wo tumhe uska badla duniya mein aur ajar-o-sawab aakhirat mein ataa farmaenge jaisa ke hadees se saabit hai". (Tafseer ibne Kaseer: V3 P595; Tafseer at-Tehreer-o-Tanweer mein hai: V22 P221 Jis mein hai: Aayat ke alfaaz is baat par dalaalat karte hain ke kharch-shuda maal ka badla duniya-o-aakhirat dono'n mein hai)

Allama Raazi ne tehreer kiya hai: "Allah Ta'ala ka irshad-e-Aali:

Aur Tum Log (Allah Ta'ala ki raah mein) Jo Kharch Karo. وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ (Surah Saba: 39)

Rasool-e-Kareem ﷺ ke irshad-e-giraami: '...مَا مِنْ يَّوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ'[1] ki tasdeeq karta hai

Baat ye hai ke Allah Ta'ala jo ke azmat-o-rifat waale badshah, khazano'n ke maalik aur kaaenaat se be-niyaaz hain, jab unho'n ne farmaya: "*Kharch karo aur uska badla mere zimme hai*". To unke apne waade ki wajah se badal ka ataa karna un par laazim hua. Jaisa ke wo khud farmae'n: "*Apne saaz-o-samaan ko samandar mein phenk do aur mujh par uski zimmedaari hai*".

Pas jis ne (fee sabeelillah) kharch kiya, usne (kharch-shuda maal ka) badla paane ki shart ko poora kiya aur jis ne kharch na kiya, yaqeenan uska maal fana hoga. Maal ka badal milne ki jo shart thi wo usne poori na ki lihaaza uska maal badal mile baghair khatam ho jaaega. (Tafseer al-Kabeer: V25 P263)

Is baat ki mazeed wazaahat Allama Raazi ek misaal se bayan karte hue raqam-taraaz hain: "*Ek taajir ko ilm hai ke uske maalo'n mein se ek maal kharaab-o-barbaad ho jaane waala hai. Wo us maal ko udhaar bhi farokht kar dega, agarche kharidaar faqeer hi kyoun na ho. Wo kahega ke maal ki barbaadi ki bajaae kuch arsa theher kar uska muaawaza wasool kar lena behtar hai. Agar usne wo maal udhaar farokht na kiya aur wo barbad ho gaya to sab kahenge ke usne ghalati ki aur agar udhaar maal farokht karne ki soorat mein maldaar zaamin mil rahaa ho aur wo phir bhi maal farokht na kare aur mal barbaad ho*

[1] Hadees ka mukammal matan aur tarjuma isis kitab ke P68 par mulaahaza ho

jaae to usko diwaana qaraar diya jaaega". (Tafseer al-Kabeer: V25 P263)

Allama Raazi mazeed likhte hain: "*Ye tarz-e-amal ikhtiyaar karne waale (Allah Ta'ala ki raah mein na kharch karne waale) is baat se ghaafil hain ke unki ye policy diwaangi ke qareeb hai. Hamare saare maal yaqinan khatam hone waale hain. Ahl-o-ayaal par kharch karna qarz dena hai aur us qarz ki waapsi ke zaamin azmato'n ke maalik Allah Ta'ala hain, jinho'n ne farmaya hai:*

Aur Tum Log (Allah Ta'ala ki raah mein) Jo Kharch Karo.

وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ
(Surah Saba: 39)

"*Phir ye baat bhi (qaabil-e-ghaur) hai, ke Allah Ta'ala ne har ek ke paas kuch na kuch zameen, baagh, chakki, hammam ya koi na koi manfa-at-bakhsh*[1] *cheez bataur girwi rakhi hai. Kyounke har shakhs ka koi na koi zariya-e-moaash hai. Ye sab cheeze'n to dar-haqiqat Allah Ta'ala ki milkiyat hain aur insaan ko aariyatan*[2] *di gai hain, goya ke ye cheeze'n Allah Ta'ala ne jo rizq ataa farmaane ki zimmedaari ke liye bataur rahen hain, taake logo'n ko Allah Ta'ala ki taraf se rizq milne ka yaqeen-e-kaamil ho jaae, lekin is sab kuch ke bawujood insaan (bahut se log) apne maal ko (Allah Ta'ala ke hukm ke mutaabiq) kharch nahi karte aur ajr-o-sawab aur qadr-afzaai*[3] *se mehroom hote hue usko tabaah-o-barbaad hone dete hain*". (Tafseer al Kabeer: V25 P263)

Tambeeh: Mazkoora-baala aayat-e-karima mein ek intehaai qaabil-e-tawajjo baat ye hai, ke Allah Ta'ala ne apni raah mein kharch karne waalo'n ke liye badal ataa farmaane ka jo waada farmaya hai, uski pukhtagi ke liye darj-e-zel teen (3) taakeedaat istemaal farmai hain:

① Bayaan-e-waada ke liye shartiya seegha istemaal farmaya.

② Shart ki jazaa bayan karne ke liye jumla-e-ismiya[4] istemaal farmaya.

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[1] T: (مَنفَعَت بَخش) Faaeda dene waala, faaedamand [RKT]

[2] T: (عاريتاً) Bataur-e-qarz, udhaar [RKT]

[3] T: Izzat-afzaai, qadr-daani [RKT]

[4] T: (جُمْلَۂ اِسْمِيَه) Arbi mein jumla ismia se muraad us jumle se hai jo do (2) ism se mil kar bane. Jaese 'عَامِلٌ' ,'رَجُلٌ' jab ke urdu mein aisa jumla hai jo bajaae khud ek ism ka kaam de aur jumle ki tarkeeb mein bajaae ek ism ho [RKT]

③ Jumla-e-ismiya jazaaiya mein mubtada[1] ko khabar-e-fe'li par muqaddam[2] kiya gaya.

Aur ye teeno taakidaat is baat par dalaalat karti hain ke, Allah Ta'ala ko apna waada poora karne ka kitna shadeed ehtemaam hai (Tafseer at-Tehreer-o- Tanweer: V22 P221) Aur Allah Ta'ala to wo hain ke unka waada taakeed ke baghair bhi ho to uske poora hone mein koi shak-o-shuba nahi.

Allah Ta'ala se ziyaada apne ahed ko poora karne waala kaun hai?

وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ.
(Surah-at-Tauba: 111)

❷ Allah Ta'ala irshad farmate hain:

Shaitan Tum Ko Mohtaaji Se Daraata Hai Aur Behayaai Ka Hukm Karta Hai Aur Allah Ta'ala Tum Se Apni Bakhshisho'n Aur Meherbaaniyo'n Ka Waada Karta Hai Aur Allah Ta'ala Faraakhi Waala Jaanne Waala Hai.

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللّٰهُ وَاسِعٌ عَلِيْمٌ.
(Surah Saba: 39)

Is aayat ki tafseer mein Hazrat Abdullah bin Abbas ﷺ ne bayan kiya: "Do (2) baate'n Allah Ta'ala ki taraf se hai aur do (2) shaitan ki taraf se 'اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ' (Shaitan Tumko Mohtaaji Se Daraata Hai), wo kehta hai: Apna maal kharch na karo, usko apne paas sambhaal kar rakho ke tumhe uski zaraoorat hogi. 'وَيَاْمُرُكُمْ بِالْفَحْشَآءِ' (Aur Wo Tumhe Behayaai Ka Hukm Deta Hai).

'وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا' Yaani Allah Ta'ala tum se apni taraf se gunaaho'n ki maafi ka waada farmate hain. 'وَفَضْلًا' Aur Rizq Min Izaafe Ka. (Tafseer at-Tabari: V5 P571, Tafseer al-Kabeer: V7 P65; Tafseer al-Kaazin: V1 P290. Aur is mein hai: Maghfriat se aakhirat ke fawaaed ki taraf ishara hai aur 'وَفَضْلًا' se duniya mein milne waale fawaaed-o-samaraat aur kharch-shuda maal ke badal ki taraf ishaara hai)

Ayat ki tafseer mein Qazi ibne Atiya farmate hain: " 'مَّغْفِرَةً' 'Maghfirat'

[1] T: (مُبْتَدَع) Mubtada ki jamaa, Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]
[2] T: (مُقَدَّم) Pehle waali, tarjeeh dena, doosro'n se afzal hona [RSB]

se muraad duniya-o-aakhirat mein bando'n ki satar-poshi hai aur 'وَفَضْلًا' fazl se muraad duniya mein rizq ka muyassar hona, us mein kushaadgi aur wusat ka naseeb hona aur aakhirat mein nemato'n ka haasil hona hai aur un sab baato'n ka Allah Ta'ala ne kharch karne waalo'n se waada farmaya hai. (Al Mohrar al-Wajeez: V2 P329)

Imam Ibn al-Qaiyyim iski tafseer mein tehreer karte hain: "Bande ke kharch karne par Allah Ta'ala uske gunaho'n ki maafi ka waada farmate hain aur fazl ataa farmane ka yaqeen dilaate hain ke usne jo kharch kiya, usse kai-guna ziyaada duniya mein ya duniya-o-aakhirat dono'n mein ataa farmaenge. (At Tafseer al-Qaiyyim: P168, Fath al-Qadeer: V1 P438 Is mein hai fazl se murad ye hai ke unke kharch-shuda maal ke ewaz, usse behtar ataa farmaenge duniya mein unke rizq mein kushaadgi aur aakhirat mein aisi nemate'n ataa farmaenge jo duniya mein kharch-shuda maal se aala, ziyaada, buland-o-baala aur shandaar hongi)

❸ Imam Muslim Hazrat Abu Huraira ﷺ se riwayat karte hain Nabi-e-Kareem ﷺ ne irshad farmaya:

قَالَ اللّٰهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ أَنْفِقْ أُنْفِقْ عَلَيْكَ. (Muslim: V2 P690-691 36_[993])

Allah Tabaarak wa Ta'ala ne irshad farmaya: Aye Ibne Aadam! Tu Kharch Kar, Main Tujh par Kharch Karunga.

Allahu Akbar! Raah-e-Rabb-e-Quddus mein kharch karne waale ke liye kitni qatai zamaanat aur hatmi[1] guarantee hai!

Rizq ke husool ka kitna sahl, aasaan aur yaqeeni tariqa hai!

Banda Allah Ta'ala ki raah mein kharch kare aur wo us par kharch kare'n. Alaawa-azee'n jab faqeer, haqeer, miskeen aur mohtaj banda unki raah mein, apni bisaat[2] ke mutaabiq kharch karega, to wo khazaano'n ke maalik, shaho'n ke shah, qadardaan Allah Ta'ala us par apni kibriyaai, azmat aur shaan ke mutaabiq kharch karenge.

Sharah an-Nawavi mein Imam Nawavi likhte hain: "*Allah Azzo Wajal ka irshad-e-giraami* 'وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ' *aayat* 'أَنْفِقْ أُنْفِقْ عَلَيْكَ' *hi ki tafseer hai aur us mein neki ki raaho'n mein kharch karne ki targheeb hai aur is*

[1] T: (حَتْمی) Mustaqil, pukhta, mazboot [RKT]
[2] T: (بِساط) Qudrat, haisiyat, asal, haqiqat, hasti [RKT]

baat ki bashaarat hai ke unki raah mein kharch karne waala Allah Ta'ala ke fazl se behtareen badal paaega". (Sharah an-Nawavi: V7 P79)

❹ Imam Bukhari Hazrat Abu Hurairah ﷺ se riwayat karte hain ke Nabi-e-Kareem ﷺ ne irshad farmaya:

مَا مِنْ يَّوْمٍ يُصبِحُ الْعِبَادُ فِيْهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ، فَيَقُوْلُ أَحَدُهُمَا: اللّٰهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُوْلُ الآخَرُ: اللّٰهُمَّ أَعْطِ مُمْسِكًا تَلَفًا. (Bukhari: V3 P304 H1442)

Har din jis mein log subah karte hain, do (2) farishte utarte hain. Ek un mein se dua karte hue kehta hai: Aye Allah! kharch karne waale ko behtar badal ataa farmaaiye aur doosra iltija karta hai: Aye Allah! jo kharch na kare uska maal talf farmaiye.

Is hadees mein Aap ﷺ ne ummat ko is baat ki khabar di hai ke Allah Ta'ala ki raah mein kharch karne waale ke liye har subah farishta Allah Ta'ala se dua karta hai ke wo use kharch-shuda maal ka khalf (خلف) ataa farma de'n. 'خَلَف' se muraad …. Jaisa ke Mulla Ali Qaari ne bayan kiya hai... Azeem aur accha badal hai ya isse muraad duniya mein ewaz aur aakhirat mein silaa hai, jaisa ke Allah Ta'ala ke irshad-e-giraami mein hai:

وَمَآ اَنْفَقْتُمْ مِّنْ شَیْءٍ (Surah Saba: 39)

Aur Tum Log (Allah Ta'ala ki raah mein) Jo Kharch Karo.

Ye bhi maloom rahe ke farishto'n ki dua baargaah-e-Ilaahi mein qubool ki jaati hai. (Marqaat al-Mafateeh: V4 P366) Kyounke wo unki ijaazat ke baghaer kisi ke liye dua nahi karte. Allah Ta'ala farmate hain:

وَلَا یَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰی وَهُمْ مِّنْ خَشْیَتِهٖ مُشْفِقُوْنَ. (Surah-al-Ambiya: 28)

Aur Wo (farishte) Kisi Ki Sifarish Nahi Kar Sakte Magar Jiske Liye Wo (Allah Ta'ala) Pasand Kare Aur Wo Iske Jalaal Se Dar Rahe Hain.

Is hadees mein Aap ﷺ ne ummat ko is baat ki khabar di hai ke Allah Ta'ala ki raah mein kharch karne waale ke liye har subah farishta Allah Ta'ala se dua karta hai ke wo use kharch-shuda maal ka khalf ataa farma de'n. 'خَلَف' se muraad …. Jaisa ke Mulla Ali Qaari ne bayan kiya

hai... Azeem aur accha badal hai ya isse muraad duniya mein ewaz aur aakhirat mein silaa hai, jaisa ke Allah Ta'ala ke irshad-e-giraami mein hai:

Aur Tum Log (Allah Ta'ala ki raah mein) Jo Kharch Karo.[1]

وَمَآ اَنْفَقْتُمْ مِّنْ شَیْءٍ
(Surah Saba: 39)

Ye bhi maloom rahe ke farishto'n ki dua baargaah-e-Ilaahi mein qubool ki jaati hai. (Marqaat al-Mafateeh: V4 P366) Kyounke wo unki ijaazat ke baghaer kisi ke liye dua nahi karte. Allah Ta'ala farmate hain:

Aur Wo (farishte) Kisi Ki Sifarish Nahi Kar Sakte Magar Jiske Liye Wo (Allah Ta'ala) Pasand Kare Aur Wo Iske Jalaal Se Dar Rahe Hain.

وَلَا یَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰی وَهُمْ مِّنْ خَشْیَتِهٖ مُشْفِقُوْنَ.
(Surah-al-Ambiya: 28)

❺ Imam Baheqi, Hazrat Abu Huraira ؓ se riwayat karte hain ke unho'n ne Nabi-e-Kareem ﷺ se riwayat ki ke Aap ﷺ ne irshad farmaya:

Aye Bilal! Kharch karo aur arsh waale se tangi ka andesha na rakho.

أَنْفِقْ يَا بِلَالُ! وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا.

(Mishkat al-Masabeeh: V1 P590-591 H1876. Mohaddiseen ne is hadees ko saabit qaraar diya hai. Mulaahaza ho: Majma' az-Zawaaed: V3 P126; Kashf al-Ikhfa Wa Mazeel al-Ilbaas: V1 P243-244; Tanqeeh ar-Ruwaat Fee Takhreej Ahadees Al Mishkaat: V2 P19; Haamish Mishkat al-Masabeeh lish-Shaikh Albani: V1 P5914)

Allah Ta'ala ki raah mein kharch karne waale ke liye rizq ke milne ki kitni mazboot aur pakki zamaanat hai!

Kya ye mumkin hai ke jo Allah Ta'ala ki raah mein kharch kare, arsh-e-azeem ke Rabb usko be-yaar-o-madadgaar chod de'n aur wo tangdasti-o-faqar ka shikaar ho jaae? Rabbe zul Jalaal ki izzat ki qasam! Aisa hargiz mumkin nahi.

Mulla Ali Qaari hadees ki sharah mein tehreer karte hain: "*Kya tujhe is*

[1] Syed Muhammad Rasheed Raza kehte hain: Mere nazdeek is du aka maani ye hai ke sunan ilaahiya mein se ye baat hai ke Allah Ta'ala apni raah mein kharch karne waale ke liye asbaab rizq ko asaan-o-sahl kar dete hain, dilo'n mein iski azmat jama dete hain aur bakheel in bato'n se mehroom rehta hai. (Tafseer al-Manaar: V4 P74)

baat ka andesha hai ke aasmaan se zameen ka nizaam chalane waale Rabb tujhe zaaya kar denge? Kya tumhe'n is baat ka khatra hai ke jinki rehmat aasmaan-o-zameen ke sab makeeno'n ko, khwaah wo unke maanne waale ho'n ya inkaar karne waale, parind ho'n ya charind. Sab hi ko apni aaghosh mein liye hue hai. Tujhe maayoos karenge aur tere rizq ko kam karenge?" (Mirqaat al-Mafateeh V4 P389)

❻ Hadees, Seerat, Taraajim aur Taareekh ki kitaabo'n mein kitne waqiaat is baat par dalaalat karte hain ke Allah Ta'ala ne apni raah mein kharch karne waalo'n ko duniya hi mein behtareen badla ataa farmaya.

Is mauqe par Allah Ta'ala ki taufeeq se ek waqea pesh karne par iktifa karta hu'n: Imam Muslim ne Hazrat Abu Huraira ﷺ se riwayat naql ki hai, ke unho'n ne Nabi-e-Kareem ﷺ se riwayat ki ke Aap ﷺ ne farmaya: "*Jab ek shakhs ek be-aab-o-gayaah khuli jagah mein tha, usne baadal se aawaaz suni: Falaa'n aadmi kea baagh ko saeraab karo. Badal ne siyaah pattharo'n waali zameen ka rukh kiya aur waha'n barsa. Paani ke ek naale ne badal ke saare paani ko apne andar samo liya. Wo admi paani ke peeche peeche rawaana hua. Usne dekha ke ek admi apne baagh mein khada kudaal se aane waale paani ko baagh mein daakhil kar raha hai. Usne kudaal waale shakhs se poocha: Aye banda-e-Rabb! Tumhra naam kya hai? Usne jawab mein kaha: Falaa'n! Aur wo wohi naam tha jo usne baadal mein suna tha. Baagh wale ne usse kaha: Aye banda-e-Rabb! Tum ne mere naam ke mutaalliq kyoun daryaaft kiya hai?*"

"*Kehne laga: Jis baadal ka ye paani hai, maine us mein ek aawaaz suni thi: Falaa'n aadmi ke baagh ko saeraab karo aur wo naam tera hi naam tha. Tu is baagh mein kya amal karta hai? Usne jawab mein kaha: Toone jab ye baat mujhe batlaai hai (to main bhi tumhe'n apni baat batla deta hu'n) mera tariqa ye hai ke is baagh ki paedawaar ka ek-tihaai hissa bataur-e-khaeraat taqseem kar deta hu'n. Ek-tihaai main aur mere ghar waale khaa lete hain aur ek-tihaai baagh ki taraqqi ke liye us par kharch kar deta hu'n*".

Aur ek doosri riwayat mein hai: "*Ek-tihaai miskeeno'n, sawaal karne*

waalo'n aur musaafiro'n ko de deta hu'n". (Sahih Muslim V4 P2288)

Imam Nawavi likhte hain: "*Is hadees se sadqa karne, miskino'n aur musafiro'n ke saath ihsaan karne, apni kamaai se khud khaane aur ghar waalo'n par kharch karne ki fazilat maaloom hoti hai*". (Sharah an Nawavi V18 P115)

Haasil-kalam ye ke rizq ki chaabiyo'n mein se ek chaabi Allah Ta'ala ki raah mein kharch karna hai. Allah Rabbul Izzat apni raah mein kharch karne waalo'n ko duniya mein usse kahee'n ziyaada ataa farmate hain aur aakhirat ka ajr-o-sawab usse alag hai.

8. Sharai Uloom Ke Husool Ke Liye Waqf Hone Waalo'n Par Kharch Karna

Rizq ke asbaab mein se ek sabab ye hai ke jo log apne aap ko uloom-e-shariya ke haasil karne ke liye waqf kar de'n, un par kharch kiya jaae.

Daleel:

Imam Tirmizi aur Imam Haakim ne Hazrat Anas bin Maalik ﷺ se riwayat ki hai, ke unho'n ne farmaya:

كَانَ أَخَوَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَالآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: لَعَلَّكَ تُرزَقُ بِهِ.

(Surah)

Rasool Allah ﷺ ke zamana (e-mubarak) mein do (2) bhai the. Ek ilm ke husool ke liye janab Nabi-e-Kareem ﷺ ki majlis mein haazir hota aur doosra husool-e-muaash ke liye saee-o-koshish karta. Husool-e-muaash ke liye jaddo-jahad karne waale ne apne bhai ki shikayat Nabi-e-Kareem ﷺ ki khidmat mein ki. Aap ﷺ ne farmaya: Shayad ke tumhe'n rizq usi ki wajah se diya ja raha hai.

Rasool Allah ﷺ ke zamana (e-mubarak) mein do (2) bhai the. Ek ilm ke husool ke liye janab Nabi-e-Kareem ﷺ ki majlis mein haazir hota aur doosra husool-e-muaash ke liye saee-o-koshish karta. Husool-e-muaash ke liye jaddo-jahad karne waale ne apne bhai ki shikayat Nabi-e-Kareem ﷺ ki khidmat mein ki. Aap ﷺ ne farmaya: Shayad ke tumhe'n rizq usi ki wajah se diya ja raha hai". (Jaame Tirmizi: V7 P8 H2448, Mustadrak Alaa Sahihain: V1 P93-94. Lafz-e-hadees Jaame Tirmizi ke hain. Imam Haakim, Hafiz Zahabi aur Shaikh Albani ne ise sahih qaraar diya hai. Mulaahaza ho Al Mustadrak: V1 P94; At Talkhees: V1 P94; Sahih Sunan Tirmizi: V2 P272)

Is hadees mein Aap ﷺ ne husool-e-rizq ke liye jaddo-jahad karne waale ko jo husool-e-ilm mein mashghool apne bhai ki shikayat lekar aaya, ye baat samjhaai, ke apne bhai par kharch karke ihsaan jatlaana durust nahi. Wo to ye khayaal kar raha hai ke wo mehnat-o-mashaqqat karke kama raha hai aur uska bhai sirf kaam-kaaj se faarigh baetha sirf kha raha hai, lekin use ilm nahi tha, ke shayad jo rizq ise muyassar aaraha tha, uski asal wajah talab-e-ilm mein mashghool bhai hi ho.

Sharah-e-Hadees Mein Do (2) Ulama Ke Aqwaal:

① Mulla Ali Qaari Aap ﷺ ke qaul-e-mubaarak: 'لَعَلَّكَ تُرْزَقُ بِهِ' ki sharah mein likhte hain: " 'تُرْزَقُ' *Seegha-e-majhool hai, isse muraad ye hai ke mujhe ummeed ya andesha hai ke tujhe rizq milne ka sabab teri hunarmandi ya karigari nahi, balke tujhe to apne talab-e-ilm mein mashghool bhai ki barkat ki wajah se rizq mil raha hai, lihaaza tum us par kharch karne ka ihsaan na jatlaao*". (Mirqaat al-Mafteeh: V9 P171)

② Allama Taiyyabi likhte hain: Aap ﷺ ke qaul shareef 'لَعَلَّكَ' mein warid-shuda 'لَعَلَّ' ke baare mein do (2) ehtemaal hain. Ek ye ke uska taalluq janab Rasool-e-Kareem ﷺ se ho, to ye qataiyyat aur daant aur sarzanish[1] par dalaalat karta hai, jis tarah ek doosri hadees mein hai:

Tumhe faqat tumhare kamzoro'n ki wajah se rizq diya jaata hai.

فَهَلْ تُرْزَقُوْنَ إِلَّا بِضُعَفَآئِكُمْ.

(Mirqaat al-Mafateeh: V9 P171)

Doosra ehtemaal ye hai ke iska taalluq mukhaatib se ho, taake use ghaur-o-fikr ki targheeb dekar adl-o-insaaf par amaada kiya jaae.

[1] T: (سَرزَنِش) Daant-dapat, tambeeh, malaamat [RKT]

(Mirqaat al-Mafaateeh: V9 P171)

Do (2) Ulama Ke Bayanaat:

① Baaz ulama-e-ummat ne ye bhi farmaya (Tafseer al Manaar V3 P88) ke ilm-e-sharai ke husool ke liye apne aap ko waqf karne waale darj-e-zel aayat-e-karima mein mazkoor logo'n mein shaamil hain:

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ.

(Surah-al-Baqara: 273)

Khaeraat Un Mohtaajo'n Ke Liye Jo Allah Ta'ala Ki Raah Mein (jihad ke liye ya deen ka ilm haasil karne ke liye) Band Kiye Gae Hain. Zameen Mein Safar Nahi Kar Sakte. Jo Unka Haal Nahi Jaanta Wo Unhe Unke Sawaal Na Karne Ki Wajah Se Maaldaar Samajhta Hai. To Unka Chehra Dekh Kar Unko Pehchaan Leta Hai. Logo'n Se Lipat Kar Nahi Maangte Aur Tum Jo Maal Bataur Khaeraat Kharch Karo, Pas Tehqeeq Allah Ta'ala Usko Jaanne Wala Hai.

② Allama Ghazali ﷺ likhte hain: "*Apne sadaqaat aise logo'n tak pohonchane ka ehtemaam karna chaahiye jinki wajah se sadaqaat ki qadar-o-qeemat mein izaafa ho jaise ahle ilm par sadaqat kharch karna, kyounke usse unhe'n husool-e-ilm mein madad milegi. Agar niyyat durust ho, to ilm sabse aala ibaadat hai. Imam Abdullah bin Mubaarak apni khaeraat ahle ilm hi ko dete. Jab unse kaha gaya: Aap apni khaeraat ki taqseem mein doosre logo'n ko bhi shaamil kar leejiye. To farmane lage: Main mansab-e-nubuwwat ke baad kisi aise mansab ko nahi jaanta jo ulama ke mansab se aala-o-afzal ho*".

"*Agar ulama mein se kisi ka dil apni haajat-o-zarurat poori karne mein mashgool ho gaya, to na wo ilm ke liye faarigh hoga aur na ilm seekhne ke liye pesh-qadmi karega. Unhe'n ilm ke husool ki khaatir faarigh karna Afzal hai*". (Tafseer al-Qasmi V3 P250)

Guftagu ka khulaasa ye hai, ke jo shakhs rizq ke husool ka

khwaahishmand ho wo apna maal un logo'n par kharch kare jo ilm-e-sharai haasil karne ke liye apne aap ko waqf kar chuke ho'n.

9. Kamzoro'n Ke Saath Ihsaan Karna

Husool-e-Rizq ke asbaab mein se ek sabab kamzor, natawaa'n, be-aasra aur be-sahaara logo'n ke saath ihsaan karna hai.

Do (2) Dalaael:

① Imam Bukhari Hazrat Musab bin Saad ﷺ se riwayat karte hain ke Hazrat Saad ﷺ ne khayaal kiya, ke unhe'n apne se kamzor logo'n par bartari haasil hai to Rasool Allah ﷺ ne irshad farmaya:

هَلْ تَنصَرُوْنَ وَتُرْزَقُوْنَ إِلَّا بِضُعَفَآئِكُمْ.
(Bukhari: V14 P197)

Tumhari madad sirf tumhare kamzoro'n ki wajah se ki jaati hai aur unhi ki wajah se tumhe'n rizq diya jaata hai.

Pas jo shakhs ye pasand kare, ke dushmano'n ke muqable mein Allah Ta'ala uski nusrat-o-taaeed farmae'n aur rizq ke darwaze us par khol de'n to wo kamzor, natawaa'n, zaeef, be-aasra aur be-sahaara musalmano'n ki izzat-o-takreem kare aur unke saath bhalaai aur ihsaan ka sulook rawaa rakhe.

② Ek doosri hadees mein Aap ﷺ ne bayan farmaya, ke jo shakhs unhe raazi aur khush karna caahe, wo ummat ke kamzor logo'n ke saath ihsaan kare. Hazraat-e-Aimma Ahmad, Abu Dawood, Tirmizi, Nasai, Ibne Hibban aur Haakim, Hazrat Abu Darda ﷺ se riwayat karte hain ke unho'n ne bayan kiya: "Maine Rasool Allah ﷺ ko irshad farmate hue suna:

اِبْغُوْنِيْ فِيْ ضُعَفَآئِكُمْ، فَإِنَّمَا تُرْزَقُوْنَ وَتُنْصَرُوْنَ بِضُعَفَآئِكُم.
(Bukhari: V14 P197)

Meri raza apne kamzor logo'n ke saath ihsaan karke haasil karne ki koshish karo, kyounke tumhe'n apne kamzor-o-zaeef logo'n ki wajah se rizq aur nusrat milti hai.

(Al Musnad: 36/60 H21731 [Ar-Risaala Edition]; Abu Dawood: V7 P183 H2591; Jaame Tirmizi: V5 P291 H1754; Nasai: V6 P45-46; Al Ihsaan Fee Taqreeb Sahih Ibne Hiban: V11 P85

H4767; Al Mustadrak: V2 P106. Alfaaz-e-hadees Jaame Tirmizi ke hain. Mohaddiseen ne ise saabit qaraar diya hai. Mulaahaza ho: Jaame Tirmizi: V5 P292; Al Mustadrak: V2 P106; At-Talkhees: V2 P106; Sahih Sunan Abu Dawood: V2 P492; Sahih Sunan Tirmizi: V2 P140; Sahih Sunan Nasai: V2 P669; Silsila Ahadees Sahiha: V2 P422)

Aap ﷺ ke irshad-e-giraami: 'اِبْغُوْنِيْ فِيْ ضُعَفَآئِكُمْ' ki sharah mein Mulla Ali Qaari likhte hain: Apne faqeer logo'n ke saath ihsaan karke meri khushnoodi haasil karne ki koshish karo. Usse rizq aur nusrat-o-taaeed milti hai. (Mirqaat al-Mafateeh: V9 P84)

Jis kisi ne faqeer aur kamzor logo'n ke saath ihsaan karke Allah Ta'ala ke Habeeb Kareem ﷺ ko raazi-o-khush kiya, us par unke Rabb-e-Raheem-o-Rahman raazi-o-khush honge. Dushmano'n ke khilaaf uski nusrat-o-iaanat farmaaenge aur apni karam-nawaazi se us par rizq ke darwazo'n ko khol denge.

Aye Rabb-e-Kareem! Hame'n us saadat se mehroom na rehne dena.

إِنَّكَ جَوَّادٌ كَرِيْمٌ.

10. Allah Ta'ala Ki Raah Mein Hijrat Karna

Rizq ke asbaab mein se ek "*Allah Ta'ala ki raah mein hijrat karna*" hai. Is hawaale se qadre-tafseel, zel mein do (2) unwanaat ke zimn mein mulaahaza farmaaiye:

① Allah Ta'ala ki raah mein hijrat ka mafhoom.

② Raah-e-Ilaahi mein hijrat ka sabab-e-rizq hone ki daleel.

① Allah Ta'ala ki raah mein hijrat ka mafhoom.

Do (2) ulama ke aqwaal:

❶ Imam Raghib Asfahaani likhte hain:

Daar al-kufr se Daar al-imaan ki taraf jaana, jaisa ke Makka Mukarrama se Madina Munawwara ki taraf hijrat ki gai.

اَلْخُرُوْجُ مِنْ دَارِ الْكُفْرِ إِلٰى دَارِ الْإِيْمَانِ كَمَنْ هَاجَرَ مِنْ مَكَّةَ إِلَى الْمَدِيْنَةِ.

(Bukhari: V14 P197)

❷ Syed Muhammad Rasheed Rida ne bayan kiya hai, ke hijrat ke liye zaroor hai ke wo haqiqi taur par 'yaane khaalis' Allah Ta'ala ki raah mein ho. Hijrat karne waale ka maqsad Allah Ta'ala ke hukm aur marzi ke mutaabiq iqaamat-e-deen aur ahle imaan par zulm-o-ziyaadati karne waale kaafiro'n ke muqble mein momino'n ki nusrat-o-taaeed ho. (Tafseer al Manaar V5 P359)

② Raah-e-Ilaahi mein hijrat ka sabab-e-rizq hone ki daleel.

Darj-e-zel aayat-e-mubaaraka Allah Ta'ala ki raah mein hijrat ke rizq ka sabab hone par dalaalat karti hai:

Aur Jo Koi Allah Ta'ala Ki Raah Mein Apna Watan Chode Wo Zameen Mein Rehne Ki Bahut Jagah Aur Rozi Mein Kushaadgi Paaega.

وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ

(Surah-an-Nisa: 100)

Is ayat-e-sharifa mein "Allah Ta'ala ki raah mein hijrat" karne waalo'n ke do (2) inaamaat bayan kiye gae hain: Pehla Inaam: 'مُرٰغَمًا كَثِيْرًا' *muraaghaman kaseera* aur Doosra Inaam: 'سَعَةً' *saa-atan*.

'مُرٰغَمًا كَثِيْرًا' *muraaghaman kaseera* se murad… Jaisa ke Allama Raazi ؒ ne likha hai … ye hai: "Allah Ta'ala ki khaatir apne shaher ko chodkar doosre shaher mein jaane waala, us shaher mein khair-o-nemat paaega aur ye baat pehle shaher waalo'n ke liye zillat-o-ruswaai ka sabab hogi, kyounke jab watan chodkar jaane waale ke doosri jagah ke muamalaat aur uski khabar watan ke logo'n ko pohonchegi to uske saath apne bure sulook ki wajah se sharminda honge aur unhe'n zillat-o-ruswaai ka ehsaas hoga. (Tafseer al Kabeer: V11 P15; Tafseer al-Qasmi: V5 P407; Tafseer at-Tehreer wat-Tanweer: V5 P180 aur us mein hai: Nai jagah mein isteqraar[1] haasil karke ye un logo'n ki tazleel ka sabab bane, jinho'n ne use watan se nikal jaane par majboor kiya. Yaane jis tarah uski qaum ne ysko kufr par majboor karke apni bartari ka izhaar kiya, usi tarah ye unki giraft-o-asaraat se aazad hokar unki zillat-o-ruswaai ka sabab bana)

'سَعَةً' *saa-atan* se murad rizq mein wusat aur kushaadgi hai. Hazrat Abdullah bin Abbas ؓ, Hazraat-e-Aimma, Rabee, Zahaak (Tafseer al Mohrar al-Wajeez: V4 P238, Zaad al-Musaiyyir: V2 P179, Tafseer al-Qurtubi: V5 P348, Imam Ataa

[1] T: (اِسْتِقْرار) (Kisi jagah) qiyaam, qaraar, theherna, jagah pakadna [RKT]

(Fath al-Qadeer: V1 P764) aur Jamhoor ulmaa-e-ummat ne ‘سَعَةً’ *saa-atun* ki yehi tafseer bayan farmai hai. (Zaad al-Musaiyyir: V2 P179; Rooh al-Maane: V5 P127; Tafseer al-Manaar: V5 P359; Aseer-ut-Tafaseer: V10 P445)

Imam Qataada ‘سَعَةً’ *saa-atun* ki tafseer bayan karte hain:

اَلْمَعْنٰى: سَعَةٌ مِّنَ الضَّلَالَةِ إِلَى الْهُدٰى، وَمِنَ الْعَيْلَةِ إِلَى الْغِنٰى.

Gumrahi ki tangi ki bajaae rushd-o-hidaayat ki wusat aur faqar ki jagah tawangari.
(Tafseer Qurtabi: V5 P348, Tafseer ibne Kaseer: V1 P597)

Imam Maalik bayan karte hain:

السَّعَةُ سَعَةُ الْبَلَادِ.

‘سَعَةً’ *saa-atun* se muraad shehro’n ki wusat hai.
(Tafseer Qurtabi: V5 P348, Tafseer ibne Kaseer: V1 P597)

Allama Qurtubi in teeno’n aqwaal par tabsara karte hue likhte hain: “*Imam Maalik ki tafseer Arbi zabaan ki fusaahat*[1] *ke sabse ziyaada qareeb hai, kyounke zameen aur thikaano’n ki kushaadgi ki wajah se rizq ki farawaani, ghamo’n se seeno’n ki azaadi aur isi tarah deegar aasaniyo’n ke asbaab muyassar aate hain*”. (Tafseer Qurtubi: V5 P348, Ruh al-Maani: V5 P127)

Ayat-e-Karima ki tafseer ke mutaalliq mazkoora-baala teeno’n aqwaal mein se jo qaul bhi liya jaae us mein Allah Ta’ala ki raah mein hijrat ki wajah se rizq ki wusat-o-faraakhi ka waada ba-raah-e-raast ya bil-waasta maujood hai aur Allah Rabbul Izzat ka waada haq aur sach hai:

اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ.

Beshak Allah Ka Waada Saccha Hai, Lekin Aksar Log Nahi Jaante.
(Surah Yunus: 55)

Aur wo apne waade ki khilaaf-warzi nahi farmate:

وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝٦

Ye Allah Ta’ala ka waada hai, Allah Ta’ala Apne Waade Ki Khilaaf-warzi Nahi Karte, Lekin Aksar Log Nahi Jaante.
(Surah Ar-Room: 6)

[1] T: Khush-bayaani, khush-kalaami [RSB]

Taareekh-e-Aalam Ki Gawaahi:

Tareeq-e-aalam us waade ki sacchai par dalaalat karti hai aur aaj bhi us waade ki sadaaqat ayaa'n[1] hai. Tareekh-e-Islam se maamooli waaqfiyat rakhne waala shakhs bhi is baat se bekhabr nahi, ke jab Hazraat-e-Sahaba ﷺ ne Allah Ta'ala ki khaatir hijrat karke Makka Mukarrama mein apne aizza-o-aqaarib, gharo'n, saaz-o-samaan aur maal-o-daulat ko choda to Allah Maalik al-Mulk ne unhe'n sar-zameen-e-Shaam, Iran aur Yemen ke khazano'n ki chaabiya'n ataa farmadee'n. Shaam ke surkh mahallaat aur madaain ke safed mahallaat ka unhe'n maalik banaaya. Sana ke darwaze inke liye khol diye aur qaisar-o-kisra ke khazaane unke qadmo'n mein dher hue.

Allama Raazi mazkura-baala aayat-e-karima ka nichhod bayan karte hue likhte hain: "Ayat-e-Karima ka khulaasa ye hai ke, goya ke is mein kaha gaya hai: Aye Insan! Agar tu watan se hijrat is khadshe ki wajah se napasand karta hai ke tujhe pardes ki mashaqqato'n aur musibato'n ko jhelna padega, to tu us andeshe ko apne dil-o-dimaagh se nikaalde. Jaha'n tu hijrat karke jaaega waha'n tujhe Allah Ta'ala itni ziyaada nemate'n aur itna buland-o-baala muqaam ataa farmaenge, ke jinho'n ne tujhe watan se nikaala wo teri us haalat-o-kaefiyat ko dekh kar zillat-o-ruswaai mehsoos karenge aur hijrat karna tere liye rizq ki faraakhi aur wusat ka sabab ban jaaega. (Tafseer al-Kabeer: V11 P15)

[1] T: (عَیاں) Zaahir, khula, aashkaar [RKT]

Rizk Ki Kunjiyaa'n (Hissa Duwam)

Tamheed:

Rabb.-e-Kareem ki inaayat se is hisse mein rizq ki hasb-e-zel bees (20) kunjiyo'n ke baare mein qadre tafseel pesh ki jaa rahi hai:

① Aakhirat ko apna matmah-e-nazar[1] banana.

② Allah Ta'ala ki kitaab par amal karna.

③ Ihsaan.

④ Imaan aur amal-e-saaleh.

⑤ Ghar waalo'n ko hukm-e-namaz dena aur khud uski khoob paabandi karna.

⑥ 'سُبْحَانَ اللهِ وَبِحَمْدِهِ' Subhaanallahi wa bihamdihi ka zikr.

⑦ Nikaah.

⑧ Mu'n andhere nikalna.

⑨ Tijaarat mein sacchaai aur cheez ke aeb ka bayaan.

⑩ Anaaj ka maap-tol karna.

⑪ Adaaigi-e-qarz ka saccha iraada.

⑫ Salaam keh kar ghar mein daakhila.

⑬ Masjid ki taraf jaana.

⑭ Jihaad Fee Sabeelillah ke liye nikalna.

⑮ Mareez ki iyaadat.

⑯ Haq baat mein haakim ki nusrat.

⑰ Gheebat kiye baghaer ghar baethna.

⑱ Hudood ka qiyaam.

⑲ Istiqaamat.

⑳ Maasoora Duaae'n.

[1] T: (مَطْمَح نَظَر) Markaz-e-nigaah, maqsad-e-asli, maqsood, nuqta-e-nazar [RKT]

1. Aakhirat Ko Apna Matmah-e-Nazar Banana

Duniya mein rizq ke asbaab mein se ek ye hai, ke banda aakhirat ko apna matmah-e-nazar aur asli maqsood banale.

Is baare mein zel mein do (2) unwanaat ke zimn mein guftagu mulaahaza farmaiye:

① Teen dalaael.

② Un dalaael ke hawaale se do (2) baate'n.

① Teen dalaael:

❶ Imam Tirmizi ne Hazrat Anas bin Maalik ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: Rasool Allah ﷺ ne farmaya:

Jis shakhs ka matmah-e-nazar aakhira tho, to Allah Ta'ala uske dil mein tawangari rakh dete hain, uske bikhre hue muamalaat sudhaar dete hain, aur duniya uske paas zaleel-o-haqeer hokar aati hai.

مَنْ كَانَتِ الآخِرَةُ هَمَّهُ جَعَلَ اللّٰهُ غِناهُ فِيْ قَلْبِه، وَجَمَعَ لَهُ شَمْلَهُ، وأَتَتْهُ الدُّنْيَا، وَهِيَ رَاغِمَةٌ ... الحديث.

(Jaame Tirmizi: V7 P139 H2583. Shaikh Albani ne ise sahih qaraar diya hai, mulaahaza ho: Sahih Sunan Tirmizi: V2 P300)

Imam Bazzaar ki riwayat mein hai:

Jis shakhs ki aakhirat niyyat ho, to Allah Tabaarak wa Ta'ala uske dil mein tawangari rakh dete hain, uske bikhre hue muamalaat ki sheeraza-bandi farma dete hain, uski dono aankho'n ke darmiyaan (yaane peshaani) se muflisi ko kheench lete hain aur duniya uske paas zaleel-o-haqeer ho kar aati hai, pas wo subh karta hai, to tawangari mein aur shaam karta hai, to tawangari mein.

مَنْ كَانَتْ نِيَّتُهُ الْآخِرَةُ جَعَلَ اللّٰهُ تَبَارَكَ وَتَعَالٰى الْغِنٰى فِيْ قَلْبِه، وَجَمَعَ لَهُ شَمْلَهُ، وَنَزَعَ الْفَقْرَ مِنْ بَيْنِ عَيْنَيْهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، فَلَا يُصْبِحُ إِلَّا غَنِيًّا، وَلَا يُمْسِيُ إِلَّا غَنِيًّا... الحديث.

(Sahih Targheeb wat-Tarheeb: V3 P231 (5) 3169. Shaikh Albani ne Hazrat Anas ﷺ ki riwayat par 'sahih li-ghaerihi' ka hukm lagaya: Sahih Targheeb wat-Tarheeb: V3 P231)

❷ Imam Ahmad aur Imam Ibne Majah ne Hazrat Zaid bin Saabit ﷺ se riwayat naql ki hai, ke unho'n ne bayan kiya: Maine Rasool Allah ﷺ ko farmate hue suna:

وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِيْ قَلْبِه، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ.

Aur jis shakhs ki aakhirat niyyat ho, to Allah Ta'ala uske muaamale ki shiraaza-bandi farma dete hain, tawangari uske dil mein rakh dete hain aur duniya zaleel-o-haqeer ho kar uske paas aati hai.

(Al musnad: P674 H4015, alfaaz-e-hadees Sunan Ibne Majah ke hain. Haafiz Munziri ne Ibne Majah ke rawiyaan ko 'siqa' qaraar diya hai. Shaikh Arnaout au runke rufaqa ne Al Musnad ki 'sanad ko sahih' aur Shaikh Albani aur Shikh Isam ne Sunan Ibne Majah ki hadees ko 'sahih' qaraar diya hai. Mulaahaza ho: Sahih Targheeb wat-Tarheeb: V3 P23; Haamish al-Musnad: V35 P467; Sahih Sunan Ibne Majah: 393; Haamish as-Sunan li-Shaikh Isam: P674)

Aur Imam Tabarani ki riwayat mein 'جَمَعَ اللَّهُ لَهُ أَمْرَهُ' ki bajaae 'وَيَكْفِيْهِ ضَيْعَتُهُ' (Sahih Targheeb wat-Tarheeb: V3 P230-231 (4) 3168. Shaikh Albani ne ise 'sahih li-ghaerihi' qaraar diya hai, mulaahaza ho: Sahih Targheeb wat-Tarheeb: V3 P231. Haafiz Ibne Jauzi ne 'ضَيْعَتُهُ' ki sharah mein tehreer kiya hai: 'وَهِيَ مَا يَكُوْنُ مِنْهَا مَعَاشُهُ' '*Jisse uski maeeshat waabasta ho*'. Mulaahaza ho Ghareeb al-Hadees: V2 P22; An-Nihaaya Fee Ghareeb al-Hadees wal Asar: Maadah 'ضيَّع' V3 P108) ke alfaaz hain.

Yaane 'Uska zariya-e-muaash uske liye kifaayat karega'.

❸ Imam Ibne Majah ne Hazrat Abdullah bin Masood ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Maine tumhare Nabi-e-Kareem ﷺ ko farmate hue suna*":

مَنْ جَعَلَ الْهُمُوْمَ وَّاحِدًا: هَمَّ الْمَعَادِ، كَفَاهُ اللّٰهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِه الْهُمُوْمُ فِيْ أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللّٰهُ فِيْ أَيِّ أَوْدِيَتِه هَلَكَ.

Jis shakhs ne saare azaaem chod kar ek azm bana liya, to Allah Ta'ala use duniya ke gham se kifaayat kar dete hain aur jiske azaaem duniyawi muamalaat mein muntashir rahe to Allah Ta'ala ko kuch parwaah nahi, ke wo unki kis waadi mein halaak ho gaya.

(Ibne Majah: P674 H4106, Shaikh Albani aur Shaikh Isam ne ise 'Hasan' qaraar diya hai. Mulaahaza ho Sahih Ibne Majah: V2 P393; Haamish as-Sunan: P674)

② Un dalaael ke hawaale se do (2) baate'n.

❶ Aakhirat ko matmah-e-nazar banaane se muraad:

Aakhirat aur ma-aad[1] ko apni niyyat, hadaf, aur nishaana banaane ka matlab ye nahi, ke wo apni maeeshat ki khaatir saee aur koshish na kare, balke daaera-e-shariyat mein rehte hue khoob jaddo-jahad kare, lekin uska maqsood-e-asli, nishaana aur hadaf aakhirat ka banana aur sudhaarna ho. Duniya banana, sawaarne aur sudhaarne ke chakkar mein aakhirat ko daao par na lagaae.

❷ Aakhirat ko matmah-e-nazar thehraane ke fawaaed:

① Allah Ta'ala ka dil mein tawangari daal dena.

② Bikhre hue muamalaat ki sheeraza-bandi farma dena.

③ Duniay ka zaleel-o-haqeer ho kar aese shakhs ke paas aana.

④ Allah Ta'ala ka uski peshaani se faqr ko door farma dena.

⑤ Tawangari ki haalat mein subh karna.

⑥ Tawangari ki haalat mein shaam karna.

⑦ Zariya-e-muaash (sanad, tijaarat, mulaazimat, ziraa-at, gharz-ye-ke jo kuch bhi ho) ka use kifaayat[2] karna.

2. Allah Ta'ala ki kitaab par amal karna.

Rizq ke asabaab meins-e-ek ye hai, ke Allah Ta'ala ki naazil-karda kitaab par amal kiya jaae. Taufeeq-e-Ilaahi se us silsile mein zel mein do (2) unwanaat ke tahat guftagu ki jaa rahi hai:

① Daleel

② Daleel Ke Hawaale Se Teen (3) Baate'n

[1] T: (مَعاد) Marne ke baad ki zindagi, qiyaamat, aakhirat [RKT]
[2] T: (كِفايَت) Bachat, faaeda [RKT]

①Daleel

Irshad-e-Baari Ta'ala:

Aur Bila-shubha Agar Wo (yaane ahle kitaab) Taurat Aur Injeel Ko Aur Use Jo Unke Rabb Ki Jaanib Se Un Par Naazil Kiya Gaya, Qaaem Karte, To Wo Yaqinan Apne Oopar Se Aur Apne Qadmo'n Ke Neeche Se Khaate. Un Mein Se Ek Giroh Raah-e-Etedaal Par Hai Aur Un Mein Se Bahuto'n Ke Kartoot Bure Hain.

لَوۡ اَنَّهُمۡ اَقَامُوا التَّوۡرٰىةَ وَالۡاِنۡجِيۡلَ وَمَاۤ اُنۡزِلَ اِلَيۡهِمۡ مِّنۡ رَّبِّهِمۡ لَاَكَلُوۡا مِنۡ فَوۡقِهِمۡ وَمِنۡ تَحۡتِ اَرۡجُلِهِمۡ ؕ مِنۡهُمۡ اُمَّةٌ مُّقۡتَصِدَةٌ ؕ وَكَثِيۡرٌ مِّنۡهُمۡ سَآءَ مَا يَعۡمَلُوۡنَ.

(Surah-al-Maaida: 66)

② Daleel Ke Hawaale Se Teen (3) Baate'n

① 'وَمَاۤ اُنۡزِلَ اِلَيۡهِمۡ مِّنۡ رَّبِّهِمۡ' 'Aur Jo Unke Rabb Ki Jaanib Se Un Par Naazil Kiya Gaya se muraad: Paanch (5)[1] mufassireen ke aqwaal:

❶ Haafiz Ibne Kaseer likhte hain, ke Hazrat Ibne Abbas ﷺ aur deegar (ulama-e-ummat) ne bayan kiya: "*Wo Quran (e-Kareem) hai*". (Tafseer Ibne Kaseer: V2 P81)

❷ Imam Tabari ne tehreer kiya hai: "*Allah Ta'ala farmate hain: Unho'n (yaane ahle kitaab) ne Al-Furqan (yaane Quran-e-Kareem) par amal kiya, jo unki jaanib naazil kiya gaya aur jise (Hazrat) Muhammad ﷺ laae*". (Tafseer at-Tabari: V6 P197)

❸ Allama Qurtubi ne qalam-band kiya hai: "*Jo Unke Rabb Ki Jaanib Se Unki Taraf Naazil Kiya Gaya*" *yaane Quran (e-Kareem)*". (Tafseer Qurtubi: V6 P241)

❹ Qaazi Abu Saud raqam-taraaz hain: "*Jo Unke Rabb Ki Jaanib Se Unki Taraf Naazil Kiya Gaya*" *Quran-e-Majeed se, (jo ke) unki kitaabo'n ki tasdeeq karne waala hai*". (Tafseer Abi as-Saud: V3 P60)

② Tauraat-o-Injeel aur naazil min-Allah (Quran-e-Kareem) ko (qaayam karne) ke maane:

[1] T: Urdu pdf mein 5 hi likha hai, par neeche sirf 4 ka zikr kiya hai [RSB]

Che (6) mufassireen ke aqwaal:

❶ Imam Mujahid ne bayan kiye: "*Unka 'tauraat ka qaayam karna' uske mutaabiq amal karna hai*". (Tafseer Abi as-Saud: V6 P197)

❷ Imam Tabari likhte hain: "*Agar wo jo kuch tauraat-o-injeel mein hai, us par amal karte aur jo kuch un par Al-Furqan (yaane Quran-e-Majeed) mein naazil kiya gaya, par amal karte*". (Tafseer at-Tabari: V6 P197)

❸ Allama Raaghib Asfahani raqam-taraaz hain: "*Kisi cheez ka qaayam karna uske haq ko adaa karna hai. Tauraat-o-Injeel ke (qaayam karne) se muraad (ilm-o-amal ke saath unke huqooq ko poora karna) hai*". (Al Mufarradaat Fee Ghareeb al-Quran: Maadah 'قوم': P418)

❹ Shaikh Ibne Aashoor ne likha hai: "'إِقَامَةُ الشَّيْءِ' *'Kisi cheez ko qaayam karna', yaane use khada karna.* 'الإِقَامَةُ' *'Khade karne' ko bataur-e-istiaarah, 'zaaya na karne' ke maane mein istemaal kiya jaata hai, kyounke zaaya ki hui cheez giri-padi hoti hai*". (Tafseer at-Tahreer wat Tanweer: V2 P254)

❺ Shaikh Shanqiti ne qalam-band kiya hai: "*Aur unho'n ne apni kitaab ki ittiba karke aur us mein maujood baato'n par amal-paera ho kar use qaayam kiya*". (Azwaa al-Bayaan: V2 P115)

❻ Shaikh al-Jazaairi ne likha: "*Un kitaabo'n ke qaayam karne ke maane ye hain, ke wo un mein maujood durust aqaaid par imaan laae aur sahih shariyato'n, buland aadaab, aur umda akhlaaq par amal-paera hue*". (Aseer at-Tafaseer: V1 P550)

③ 'لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ' (Wo Apne Oopar Se Aur Apne Qadmo'n Ke Neeche Se Khaate) Se muraad:

Saat (7) Mufassireen Ke Aqwaal

❶ Hazrat Ibne Abbas ﷺ ne bayan kiya: "*Un par aasmaan se (Allah Ta'ala) mosladhaar baarish naazil farmate aur zameen unke liye apni barakaat ko ugalti*". (Tafseer at-Tabari: V6 P197; Zaad al-Musaiyyir: V2 P395; Tafseer Ibne Kaseer: V2 P86. Haafiz Ibne Kaseer likhte hain: Yehi baat Mujahid, Saeed bin Jubair, Qataada, aur Siddi ne kahi hai, mulaahaza ho: Tafseer Ibne Kaseer: V2 P86)

❷ Imam Tabari ‘وَمِنْ تَحْتِ اَرْجُلِهِمْ’ ki tafseer mein likhte hain: “*Wo apne qadmo’n tale zameen ki barakaat se un cheezo’n ko khaate, jo zameen apne ghalle, nabataat[1], phalo’n aur deegar khaane waali cheezo’n se nikaalti hai*”. (Tafseer Tabari: V6 P197; Tafseer Ibne Kaseer: V2 P86; Azwaa al-Bayaan: V2 P115)

❸ Shaikh Yahya bin Umar Andalusi likhte hain: “*Agar ahle kitaab Taurat, Injeel, aur Quran-e-Kareem mein naazil-karda ahkaam ki taameel karte, to wo oopar-neeche se khaate, yaane Allah Ta'ala duniya unke hawaale kar dete*”. (Kitab an-Nazr wal Ahkaam Fee Jamee Ahl as-Sooq: P41)

❹ Allama Shaukani likhte hain: “*Unke liye asbaab-e-rizq mein muyassar aane waali aasaani, unki kasrat aur unke anwaa-o-aqsaam ki bohtaat mein mubaalagha bayan karne ki gharz se ‘فوق’ aur ‘تحت’ zikr kiye gae*”. (Fath-ul-Qadeer: V2 P85 Haafiz Ibne Jauzi ne aayat-sharifa ke do (2) maane bayan karte hue doosre maane ye bayan kiye hain: “*Un par rizq ki wusat farma dete, jaese ke kaha jaata hai ‘فُلَانٌ فِيْ خَيْرٍ مِنْ قَرْنِه إِلى قَدَمِه’ ‘Falaa’n sar se qadam tak khair mein hai’. Ye baat (Imam) Faraa aur (Imam) Zajaaj ne bayan ki hai*”. Zaad al-Musaiyyir: V2 P395); Tafseer al-Qurtubi: V6 P241)

❺ Shaikh Ibne Aashoor ne tehreer kiya hai: “*Rizq ke haasil hone ki raaho’n ke umoom ki khaatir ‘لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ’ kaha gaya hai, yaane unhe’n har raah se rizq diya jaata*”. (Tafseer at-Tehreer wat-Tanweer: V6 P254)

❻ Shaikh Shanqiti ne qalam-band kiya hai: “*Deegar muqamaat par ye (baat) waazeh ki gai hai, ke (Allah Ta'ala ki kitaabo’n par amal-paera hone se rizq ki har jaanib se wusat aur kushaadgi) ahle kitaab ke saath khaas nahi*”. (Azwa al-Bayaan: V2 P115)

❼ Syed Qutub raqam-taraaz hain: “*Hame’n ye kehne ki zaroorat nahi, ke Allah Ta'ala ki ahle kitaab ke saath ye shart unke saath khaas nahi. Us shart ke to wo log ziyaada mustahiq hain, jin par Quran-e-Kareem naazil kiya gaya aur wo apne aap ko musalman kehte hain. Unke deen mein to waazeh taur par hukm hai, ke wo apni jaanib naazil-karda*

[1] T: Wo cheeze’n jo zameen se ugti hain, tarkaari, sabzi [RKT]

kitaab aur usse pehle naazil-shuda kitaabo'n par imaan laae'n. Saare watan-e-islami mein bhook, bimaari, khauf aur tang-dasti mein mubtala musalman aur Allah Ta'ala ke ahle kitaab ke saath is mashroot[1] *waada qaayam aur uski jaanib raah maaroof hai. Kaash ke wo aql kare'n*". (Fee Zilaal al-Quran: V2 P935-936)

Khulasa-e-guftagu ye hai ke Allah Ta'ala ne ahle kitaab ke liye ye bayan farmaya, ke agar wo taurat-o-injeel aur Quran-e-Kareem ke ahkamaat apar amal-paera ho jaate, to wo unke liye oopar neeche se rizq ke darwaazo'n ko khol dete. Ahle Islam ke liye bhi yehi waada hai, ke agar wo Allah Ta'ala ke apni taraf naazil-karda kalaam paak Quran-e-Majeed par amal-paera ho jaae'n, to wo unke liye aasmaan-o-zameen se apni barkato'n aur rahmato'n se rizq ki farawaani farma denge.

Rabb-e-Kareem hame'n aur hamari naslo'n ko apni us azeem-ush-shaan peshkash se khoob faiziyaab hone ki taufeeq se nawaaze'n. Aameen Yaa Haiyyu Ya Qaiyyoom!

3. Ihsaan

Rizq ke asbaab mein se ek (1) 'Ihsaan' hai. Is silsile mein hasb-e-zel do (2) unwanaat ke zimn mein tafseel mulaahaza farmaiye:

① Daleel

② Daleel Ke Hawaale Se Teen (3) Baate'n

① Daleel

rshad-e-Baari Ta'ala:

لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ.

(Surah-an-Nahl: 30)

Jin Logo'n Ne (ihsaan) Kiya, Unke Liye Is (duniya mein hasanah) Hai Aur Aakhirat Ka Ghar To Yaqinan Kahee'n Behtar Hai Aur Beshak Muttaqiyo'n Ka Ghar Accha Hai.

[1] T: (مَشْرُوط) Jiske saath koi shart ho, conditional [RKT]

② Daleel Ke Hawaale Se Teen (3) Baate'n

Mazkoora-baala aayat-e-karima mein Allah Ta'ala ne 'الإحسان' waalo'n ke liye 'duniya mein حسنة' ataa karne ka waada farmaya hai. Isi hawale se zel mein teen (3) baate'n mulaahaza farmaiye:

① 'الإحسان' Al Ihsaan Se Muraad:

Allah Ta'ala ke tamaam ahkamaat ki taameel karne ka naam 'الإحسان' hai. Wo ahkamaat chaahe bande ki apni zaat se mutaalliq ho'n ya deegar logo'n ke baare mein. Imam Ibne Qaiyyim likhte hain:

وَالْإِحْسَانُ هٰهُنَا هُوَ فِعْلُ الْمَأْمُورِ بِهِ، سَوَآءً كَانَ بِإِحْسَانِهِ إِلَى النَّاسِ أَوْ إِلٰى نَفْسِهِ.

Is muqaam par 'الإحسان' Al Ihsaan (se muraad) hukm ko baja-laana hai, khwah wo logo'n ki taraf ihsaan (ki shakl mein) ho ya apne nafs ki jaanib.

(At-Tafseer al-Qaiyyim: P258; Badaae at-Tafseer: V1 P407)

② 'Duniya mein 'حَسَنَةٌ' se muraad:

Chaar mufassireen ke aqwaal:

❶ Imam Mujaahid bayan karte hain:

هِيَ الرِّزْقُ الْحَسَنُ.

Wo umda rizq hai.

(Tafseer al-Baghwi: V3 P67; Tafseer al-Khaazin: V3 P88)

❷ Allama Zamakhshari likhte hain:

(حَسَنَةٌ) مُكَافَأَةٌ فِي الدُّنْيَا بِإِحْسَانِهِمْ، وَلَهُمْ فِي الْآخِرَةِ مَا هُوَ خَير منها.

Hasanatun 'حَسَنَةٌ' unke ehsaan ke badle mein duniya mein unka sila hai aur (aakhirat mein unhi ke liye usse behtar 'badla' hai).

(Al Kashaaf: V2 P408) Qareeb-qareeb yehi maane hazraat-e-mufassireen Abu Haiyyaan, Baezaawi, aur Abu Saud ne bayan kiya hai, mulaahaza ho: Al-Bahr al-Muheet: V5 P474; Tafseer al-Baezaawi: V1 P543; Tafseer Abi Saud: V5 P110)

❸ Shaikh Saadi raqam-taraaz hain:

رِزْقٌ وَّاسِعٌ، وَعِيْشَةٌ هَنِيْئَةٌ، وَطُمَأْنِيْنَةُ قَلْبٍ، وَّأَمَنٌ، وَّسُرُوْرٌ. (Tafseer Saadi: P439)

Kushaada rizq, pur-lutf zindagi, dil ka itminaan, aman aur shaadmaani.

❹ Shaikh Ibne Aashoor ne tehreer kiya hai:

وَ(حَسَنَةُ الدُّنْيَا) هِيَ (الْحَيَاةُ الطَّيِّبَةُ)، وَمَا فَتَحَ اللهُ مِنْ زَهْرَةِ الْحَيَاةِ الدُّنْيَا مَعَ نِعْمَةِ الْإِيْمَانَ.

Aur ‘حَسَنَةُ الدُّنْيَا’ wo ‘paakiza zindagi’* hai. Aur uske alaawa imaan ki nemat ke saath Allah Ta'ala ki ataa-karda duniyawi zindagi ki zeenat hai.

(Tafseer at-Tahreer wat Tanweer: V14 P142)

*Is mein Surah an-Nahl: 97 ki taraf ishaara hai, jis mein ye bayan kiya gaya hai ke Allah Ta'ala ahle imaan mein se har nek amal karne waale mard aur aurat ko ‘حياة طيبة’ zaroor ataa farmate hain. (Is kitaab ke safhaat 109-115[1] mein us baare mein tafseel mulaahaza farmaiye).

③ Ek aur Irshad-e-Baari Ta'ala:

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ

(Surah-az-Zumar: 10)

Keh Deejiye Aur Mere Bando, Jo Imaan Le Aae Ho, Apne Rabb Se Daro, Jin Logo’n Ne (ihsaan kiya) Unke Liye Is “Duniya Mein ‘حَسَنَةٌ’” Hai.

Guftagu ka maa-haasil[2] ye hai, ke jo log apne Rabb-e-Kareem aur bando’n ke huqooq, yaane ‘huqooq-ullah’ aur ‘huqooq-ul-ibaad’ ke mutaalliq sab ahkaam ki taameel karte hain, Allah Kareem unhe’n aakhirat se pehle duniya hi mein kushaada rizq, pur-lutf zindagi, itminaan-e-qalb, aman aur shaadmaani[3] par mushtamil ‘حَسَنَةٌ’ ataa farmate hain. Alaawa-azee’n[4] Rabb-e-Raheem ne apne us waade ka bayan ek (1) hi ‘jumle’ ke saath do (2) dafa farmaya hai. Jabke kisi waade ke yaqini aur hatmi hone ke liye Allah Ta'ala ka ek dafa farmana hi bahut kaafi hai.

اَلَاۤ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ.

(Surah Yunus: 55)

Yaad Rakho Bila-shubha Allah Ta'ala Ka Waada Saccha Hai, Lekin Un (yaane logo’n) Ki Aksariyat (us haqiqat se) Be-khabar Hai.

[1] T: Ye numbers urdu pdf ke hain, is roman edition mein dekhiye P74-79 [RSB]
[2] T: (ماحَصَل) Jo haasil ho, natija, khulaasa, labbe-lubaab [RKT]
[3] T: (شادْمانی) Khushi, suroor, happiness [RKT]
[4] T: (عِلاوَہ آزیں) Iske maa-siwa [RKT]

Lihaaza rizq ke talabgaaro'n ko chaahiye, ke wo khoob zoq-o-shauq aur poore ehtemaam se Rabb-e-Kareem ke tamaam ahkamaat ki taameel ke liye sar-tod jaddo-jahad aur saee-o-koshish kare'n. Allah Kareem ham sab ko aur hamari naslo'n ko aisa karne ki taufeeq ataa farmaae.

إِنَّهٗ قَرِيْبٌ مُّجِيْبٌ.

4. Imaan aur amal-e-saaleh

Rizq ke asbaab mein se ek 'ahle imaan ka nek aamaal karna' hai. Is baare mein darj-e-zel do (2) unwanaat ke tahat qadre tafseel mulaahaza farmaiye:

① Do (2) dalaael

② Un dalaael ke hawaale se aath (8) baate'n

① Do (2) dalaael

① Irshad-e-Baari Ta'ala:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۷﴾

(Surah-an-Nahl: 97)

Jo Shakhs Nek Amal Kare Mard Ho Ya Aurat Aur Wo Momin Ho, To Ham Yaqinan Use Zaroor Nihaayat Paakiza Zindagi Ataa Karenge Aur Bila-shubha Ham Unhe'n Unke Aamaal Ka Accha Badla Zaroor Ataa Farmaenge.

② Teen (3) riwayaat:

❶ Imam Muslim ne Hazrat Anas bin Maalik ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Rasool Allah ﷺ ne farmaya:*"

إِنَّ اللّٰهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُّعْطٰى بِهَا فِيْ الدُّنْيَا، وَيُجْزٰى بِهَا فِيْ الْآخِرَةِ.

(Al Musnad: V21 P419 H14018;

Bila-shubha Allah Ta'ala (kisi) momin par (kisi) neki (ke baare) mein zulm nahi karte. Use duniya

mein uske sabab ataa kiya jaata hai aur use aakhirat mein uska badla diya jaaega.

Muslim: V4 P2126 [2808_56], alfaaz-e-hadees Muslim ke hain)

❷ Imam Ahmad ne Hazrat Anas bin Maalik ﷺ se riwayat ki hai, ke beshak Rasool Allah ﷺ ne farmaya:

Bila-shubha Allah Ta'ala momin par kisi (bhi) neki ke baare mein zulm nahi karte, use duniya mein rizq ki soorat mein sawaab diya jaata hai aur use aakhirat mein uska badla diya jaaega.

إِنَّ اللّٰهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُثَابُ عَلَيْهَا الرِّزْقَ فِيْ الدُّنْيَا، وَيُجْزٰى بِهَا فِيْ الْآخِرَةِ.

(Al Musnad: V21 P419 H14018. Shaikh Arnaout aur unke rufaqa ne iski sanad ko sahihain ki shart par sahih qaraar diya hai. Mulaahaza ho Haamish al-Musnad: V21 P420, Sahih Ibne Hibban ke bhi alfaaz yehi hain. Mulaahaza ho: Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V2 P101 H377)

❸ Imam Muslim ne Qatada ke hawaale se Hazrat Anas bin Maalik se riwayat naql ki hai, ke bila-shubha unho'n ne Rasool Allah ﷺ se hadees bayan ki (ke Aap ﷺ ne farmaya:)

Bila-shubha jab kaafir neki karta hai, to uske sabab duniya se (kuch) khana (yaane rizq) use diya jaata hai, lekin raha momin, to uska muaamala ye hai, ke uski nekiyo'n ko Allah Ta'ala uske liye aakhirat mein mehfooz kar dete hain aur uski taa-at-guzaari ki bina par use duniya mein rizq dete hain.

إِنَّ الْكَافِرَ، إِذَا عَمِلَ الْحَسَنَةَ أُنْعِمَ بِهَا طُعْمَةً مِّنَ الدُّنْيَا. وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللّٰهَ يَدَّخِرُ لَهٗ حَسَنَاتِهٖ فِي الْآخِرَةِ، وَيُعْقِبُهٗ رِزْقًا فِيْ الدُّنْيَا، عَلٰى طَاعَتِهٖ.

(Sahih Muslim: V4 P2162 H2808-57)

② Un Dalaael Ke Hawaale Se Aath (8) Baate'n:

① Aayat-sharifa ke mutaalliq paanch (5) aqwaal:

❶ Haafiz Ibne Kaseer ne tehreer kiya hai: *"Allah Ta'ala aur Rasool-e-Kareem ﷺ par dili imaan ke saath acche amal karne waale ke liye, khwah wo mard ho ya aurat, Allah Ta'ala ki jaanib se waada hai ke wo use duniya mein* 'حَيٰوةً طَيِّبَةً' 'Paakiza Zindagi' aur aakhirat mein uske

amal se behtar badla ataa farmaenge".

'حَيٰوةً طَيِّبَةً' Apne andar har jaanib se haasil hone waali raahat ko samoe hue hoti hai.

Hazrat Ibne Abbas ﷺ aur ulama ke ek (1) giroh se iski tafseer 'paakiza halaal rizq' naql ki gai hai.

Hazrat Ali ﷺ se iski tafseer 'qanaa-at'[1] naql ki gai hai. Hazrat Ibne Abbas ﷺ Ikrima aur Wahb bin Munabbih ne bhi yehi bayan kiya hai.

Hazrat Ibne Abbas ﷺ ne iski tafseer 'اَلسَّعَادَةُ' '*Khush-naseebi*' se (bhi) ki hai. (Hazraat-e-Aimma) Hasan, Mujaahid, aur Qataada ne bayan kiya hai, ke '*zindagi ki suthraai aur paakeezgi to sirf jannat hi mein*' hai.

Imam Zahack ne bayan kiya hai: "*Wo 'duniya mein rizq-e-halaal aur ibaadat (ki taufeeq ka muyassar aana) hai*".

Imam Zahack ne (ye bhi) kaha hai: "*Wo (acche kaam karna aur unke liye sharh-e-sadr (yaane dili maelaan) ka haasil hona) hai*".

(Haafiz Ibne Kaseer ki raae mein) Sahih baat ye hai ke 'حَيٰوةً طَيِّبَةً' un sab baato'n ko apne andar samoe hue hoti hai. (Tafseer Ibne Kaseer: V2 P645; Tafseer al-Quran li-Imam Abdur Razzaq: Juz Awwal, Qism Saani: P360; Tafseer at-Tabari: V4 P114-115; Al Kashaaf: V2 P427; Tafseer al-Baghwi: V3 P83-84; Zaad al-Musaiyyir: V4 P488-489; Tafseer al-Qurtubi: V10 P174; Tafseer al-Khaazin: V3 P113; Al-Bahr al-Muheet: V5 P516; Azwaa al-Bayaan: V3 P353-356; Zubdah at-Tafseer li-Daktoor al-Ashqar: P278)

❷ Shaikh Saadi likhte hain: 'فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً' aur wo itminaan-e-qalb, sukoon-e-nafs aur dil ko tashweesh mein daalne waali cheezo'n se mehfooz rehne ke saath-saath Allah Ta'ala ki taraf se paakiza halaal rizq ka aisi jagah se diya jaana hai, jahan uska wahem-o-gumaan bhi na ho. (Tafseer Saadi: P449)

❸ Shaikh al-Hadees Muhammad Abdah likhte hain: "*Paak zindagi mein halaal rozi, qanaa-at, sacchi izzat, sukoon-o-itminaan, dil ki tawangari, Allah Ta'ala ki mohabbat aur lazzat sabhi cheeze'n shaamil hain. Matlab ye ke imaan aur amal-e-saaleh se ukhrawi zindagi hi nahi,*

[1] T: Thodi cheez par raazi aur khush rehna, jo mil jaae us par raazi rehna [FL]

balke duniyawi zindagi bhi nihaayat sukh aur chain se guzregi". (Ashraf al-Hawaashi: ف 10, P337. Neez mulaahaza ho Tafseer Shaikh Shabbir Ahmad Usmani: ف 4, P368)

❹ Dr. Luqman Salafi raqam-taraaz hain: "*Is aayat-e-karima mein har musalman (mard-o-aurat) ko khushkhabri di gai hai, ke imaan laane ke baad jo koi bhi Quran-o-Sunnat ke mutaabiq amal karega, Allah Ta'ala use duniya mein (raahat-o-saadat aur wasee rizq-e-halaal) ataa karega aur qiyaamat ke din aamaal-e-saaliha ka kai guna behtar badla dega*". (Taiseer ar-Rahman li-Bayaan al-Quran: P784)

② Aayat-e-Sharifa Ke Hawaale Se Ek Sawaal Aur Uska Jawaab:

Is aayat-e-sharifa ke hawaale se Allama Raazi ne ek sawaal utha kar khud hi uska jawaab diya hai. Wo likhte hain: "*Sawaal 'مَنْ عَمِلَ صَالِحًا' 'Jis kisi ne accha amal kiya' mein lafz-e-'مَنْ' (jo koi) umoom ka faaeda deta hai. (Yaane us mein muzakkar-o-muannas[1] dono shaamil hain), to phir baad mein muannas ke zikr karne ka kya faaeda hai? (Yaane Allah Ta'ala ne 'مِنْ ذَكَرٍ أَوْ أُنْثٰى' kyoun farmaya?*".

"*Jawaab: Bila-shubha is aayat mein bhalaiyo'n ke ataa karne ka waada hai aura ese waade ki qataiyyat[2] saabit karne aur (kisi ke saath) uski takhsees ke wahem ka izaala[3] karne ki gharz se, uski taakeed par zor dena, karam-o-rahmat ke azeem dalaael mein se hai*". (At-Tafseer al-Kabeer: V20 P112, neez mulaahaza ho: Fath-ul-Qadeer: V3 P276)

③ 'حَيٰوةً طَيِّبَةً' Ataa farmane Ka Taakeedi Waada:

Allah Ta'ala ne imaan aur amal-e-saaleh ki bina par 'حَيٰوةً طَيِّبَةً' ataa karne ka waada seegha-e-taakeed 'وَلَنُحْيِيَنَّهٗ' ke saath farmaya. Is mein (لام) (لام توكيد) aur (نون) (نون ثقيله) hai. Allah Ta'ala taakeed ke baghaer bhi apne kiye hue waade ki khilaaf-warzi nahi farmate.

Bila-shubha Allah Ta'ala Waade Ki Khilaaf-warzi Nahi Karte.

اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ.
(Surah Aale Imran: 9)

Wo apna waada sabse ziyaada poora farmane waale hain.

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[1] T: (مُذَكَّر) Nar, mard, mardaana jins rakhne waala [RKT]; T: (مُؤَنَّث) Maada, zanaana, aurat [RKT]
[2] T: (قَطْعِيَّت) Yaqeen-o-qatai hona, hatmi hona, conclusive, certainly [RKT]
[3] T: (اِزالَه) Khaatima, zaael karne ka amala, mitaana [RKT]

Aur Allah Ta'ala Se Ziyaada Apne Ahd Ko Poora Karne Waala Kaun Hai?

وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ.
(Surah-at-Tauba: 111)

To jab Allah Kareem kisi waade ko taakeed ke saath farmae'n, to wo kis qadr qatai, hatmi aur yaqini hoga!

④ Amal-e-Saaleh Se Muraad:

(Amal-e-Saaleh) se muraad wo amal hai, ke jis ke (karne waale ka maqsood razaa-e-Ilaahi ho) aur (wo amal Kitab-o-Sunnat ki ittiba mein ho). (Tafseer Ibne Kaseer: V2 P645)

⑤ (مومنا) Aur (حسنة) Asma-e-Nakrah Laane Ki Hikmat:

Pehli riwayat mein Aap ﷺ ne (مُؤمِنًا) aur (حَسَنَةٌ) farmaya aur ye dono alfaaz asmaa-e-nakrah hain aur is bina par hadees sharif ke maane, wallahu ta'ala aalam, ye hoga: "*Bila-shubha Allah Ta'ala (kisi momin) ki (kisi bhi neki) ke baare mein zulm nahi karte*".

Kyounke (ism-e-nakrah) (umoom ka faaeda) deta hai. Is tarah Rabb-e-Zul Jalaal ka ye muaamal sab momino ke saath, unki sab nekiyo'n ke hawaale se hai.

⑥ Neki Ke Badle Mein Rizq Milne Ka Saraahatan Zikr:

Doosri riwayat mein Aap ﷺ ne waazeh taur par is baat ki khabar deen-e-islaam hai, ke Allah Ta'ala momin ko duniya mein neki ka sawaab rizq ki soorat mein ataa farmate hain.

Teesri riwayat mein bhi Aap ﷺ ne yehi baat bayan farmai hai.

⑦ Do (2) Riwayato'n Par Imam Nawavi Ka Tehreer-karda Unwaan:

Imam Nawavi ne doosri aur teesri riwayaat par darj-e-zel unwaan tehreer kiya hai:

Momin ki nekiyo'n ke duniya-o-aakhirat mein badle ke mutaalliq baab. (Muslim: V4 P2162)

بَابُ جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

Duniyawi Badle Ka Rabb-e-Kareem Ke Shayaan-e-shaan Hona:

Imaan aur amal-e-saaleh ki bina par duniya mein ataa farmane waale Allah Kareem hain aur zaahir hai ke imaan aur amal-e-saaleh to bande ki istitaa-at ke ba-qadr honge, aur unki bina par duniya mein milne waala (badla), uske ataa karne waale Rabb-e-Zul Jalaal ki shaan-e-kibriyaai ke mutaabiq hoga.

Guftagu ka khulasa ye hai, ke Allah Ta'ala ahle imaan ko har neki ka badla duniya mein ataa farmate hain, alawaa-azee'n wo unhe'n 'حَيٰوةً طَيِّبَةً' se nawaazte hain, jo paakiza halaal rizq, saadat, qanaa-at, ibaadat, apni taa-at-guzaari ki taufeeq aur uske liye sharah-sadr aur aakhirat mein jannat ke paane par mushtamil hoti hai.

Pas paakiza halaal rizq aur khushgawaar zindagi chaahne waale ahle imaan ziyaada se ziyaada aamaal-e-saaliha karke 'حَيٰوةً طَيِّبَةً' paane waale logo'n mein shaamil ho jaae'n. Allah Ta'ala hame'n aur hamari naslo'n ko uski taufeeq ataa farmae'n. 'إِنَّهٗ سَمِيْعٌ مُّجِيْبٌ'

5. Ghar Waalo'n Ko Hukm-e-Namaz Dena Aur Khud Uski Khoob Paabandi Karna

Rizq ke asbaab mein se ek 'Ahle khaana ko namaz ka hukm dena aur khud us par mazbooti se jam jaana' hai. Taufeeq-e-Ilaahi se is baare mein darj-e-zel teen (3) unwanaat ke tahat guftagu ki jaa rahi hai:

① Daleel

② Daleel Ke Hawaale Se Teen (3) Baate'n

③ Daleel Ke Hawaale Se Chaar (4) Tambihaat

① Allah Kareem ne farmaya:

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ

Aur Apne Ghar Waalo'n Ko Namaz Ka Hukm Deejiye Aur Us Par Khoob Paaband Rahiye. Ham Aap Se Kisi

Rizq Ka Mutaalaba Nahi Karte. Ham Hi Aap Ko Rizq Denge Aur Accha Anjaam Taqwa Ka Hai.

لِلتَّقْوٰى. (Surah Taa Haa: 132)

Is aayat-e-sharifa mein Allah Ta'ala ne Aap ﷺ ko afraad-e-khaana ko namaz qaayam karne ka hukm dene aur khud uski khoob paabandi ka hukm dete hue waazeh farmaya hai, ke Allah Ta'ala unse rizq talab nahi karte, balke wo unke rizq ke zimmedaar hain.

② Daleel Ke Hawaale Se Teen (3) Baate'n

❶ Aap ﷺ ka aayat-e-sharifa par amal:

Nabi-e-Kareem ﷺ sakhti aur tangdasti aane par apne ahle khaana ko namaz ka hukm dete aur usi aayat-e-sharifa ki tilaawat karte. Hazraat-e-Aimma Abu Obaid, Saeed bin Mansoor, Ibne Munzir, Tabari, Abu Nuaim, aur Bayhaqi ne Hazrat Abdullah bin Salaam ؓ se riwayat naql ki hai, (ke) unho'n ne bayan kiya:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَتْ بِأَهْلِهِ الشِّدَّةُ أَوْ ضِيْقٌ، أَمَرَهُمْ بِالصَّلَاةِ، وتلا: ﴿وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ﴾.

Jab Nabi-e-Kareem ﷺ ke ghar waalo'n par sakhti ya tang-dasti aati, to Aap ﷺ unhe'n namaz ka hukm dete aur is aayat ﴿وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ﴾ Ki tilaawat farmate.

(Rooh al-Maane: V16 P285. Allama Aaloosi likhte hain ke iski sanad sahih hai. Mulaahaza ho Rooh al-Maane: V16 P285. Allama Aaloosi ne Hazrat Saabit ؓ se Aap ﷺ ke mutaalliq yehi baat Imam Ahmad ki kitaab Az-Zohd ke hawaale se bhi naql ki hai. Mulaahaza ho Rooh al-Maane: V16 P285)

❷ Hazrat Bakr bin Mazni ka aayat-sharifa aur sunnat ke mutaabiq tarz-e-amal:

Haafiz Ibne Jauzi isi aayat ki tafseer ke zimn mein raqam-taraaz hain:

وَكَانَ بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ إِذَآ أَصَابَ أَهْلَهُ خَصَاصَةٌ قَالَ: "قَوْمُوْا، فَصَلُّوْا". ثُمَّ يَقُوْلُ: بِهٰذَا أَمَرَ اللهُ تَعَالٰى

Jab (Hazrat) Bakr bin Abdullah Mazni* ke ghar waalo'n ko faaqa dar-pesh hota, (to) farmate: "*Utho aur namaz padho*". Phir farmate: "*Isi (baat) ka Allah Ta'ala aur unke*

Rasool ﷺ ne hukm diya hai". Aur ye aayat tilaawat karte

وَرَسُولُهُ. "وَيَتْلُوْ هٰذِهِ الْآيَةِ".

(Zaad al-Musaiyyir: V5 P336)

*Haafiz Zahbi ne inka zikr baae'n-alfaaz kiya hai:

بَكْرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرٍو، الإِمَامُ، الْقُدْوَةُ، الْوَاعِظُ، اَلْحُجَّةُ، أَبُو عَبْدِ اللهِ الْمُزَنِيُّ اَلْبَصَرِيُّ، يُذْكَرُ مَعَ الْحَسَنَ وَابْنِ سِيْرِيْنِ.

Bakr bin Abdullah bin Amr, Imam, Namoona, Waaiz, Hujjat, Abu Abdullah Mazni, Basri. Unka zikr Hasan (Basri) aur Ibne Seereen ke saath kiya jaata hai. (Yaane unke ham-palla shumaar kiye jaate hain). (Siyaar A'lam an-Nubala: V4 P532)
108h mein faut hue (Mulaahaza ho, Siyaar A'lam an-Nubala: V6 P217)

❸ Aayat-e-karima Ke Mutaalliq Paanch (5) Mufassireen Ke Aqwaal:

Mutaaddid mufassireen ne mazkoora-baala aayat ki raushni mein 'namaz ke hukm dene aur uski khoob paabandi karne' ko rizq ka sabab qaraar diya hai. Zel mein paanch (5) mufassireen ke aqwaal mulaahaza farmaiye:

① Haafiz Ibne Kaseer likhte hain:

(Ham Aap Se Kisi Rizq Ka Sawaal Nahi Karte) Yaane jab aap namaz qaayam karenge, to aap ke paas wahan se rizq aaega, jahan aap ka wahem-o-gumaan bhi nahi hoga.

﴿لَا نَسْئَلُكَ رِزْقًا﴾ يَعْنِيْ إِذَآ أَقَمْتَ الصَّلَاةَ أَتَاكَ الرِّزْقُ مِنْ حَيْثُ لَا تَحْتَسِبُ.

(Tafseer Ibne Kaseer: V3 P190)

② Shaikh Shanqiti raqam-taraaz hain:

Unho'n (yaane Allah Ta'ala) ne us shakhs se bhi rizq ka waada farmaya hai, jo ke apne kumbe ko namaz ka hukm de aur khud uski khoob paabandi kare aur ye (baat) unke irshad-e-aali "Aur Apne Ahl-o-Ayaal Ko Namaz Ka Hukm Deejiye Aur (khud bhi) Us Par Qaayam Rahiye"[1].

وَوَعَدَ بِالرِّزْقِ أَيْضًا مَنْ أَمَرَ أَهْلَهُ بِالصَّلَاةِ، وَيَصْطَبِرُ عَلَيْهَا، وَذٰلِكَ فِيْ قَوْلِه: ﴿وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا﴾.

(Azwaa al-Bayaan: V6 P217)

③ Shaikh al-Jazaairi ne aayat-e-sharifa se haasil hone waali hidaayat

[1] T: Urdu pdf mein dono jagah (arbi aur urdu) matan mein quran ki aayat hi maujood thi. Yt tarjuma mera izaafa hai [RSB]

ke zimn mein tehreer kiya hai:

Allah Ta'ala musalman kumbe ke afraad ke namaz qaayam karne se unke liye rizq aur uski wusat ke asbaab aasaan farma dete hain.

وَإِقَامُ الصَّلَاةِ بَيْنَ أَفْرَادِ الْأُسْرَةِ الْمُسْلِمَةِ يُيَسِّرُ اللهُ بِهِ أَسْبَابَ الرِّزْقِ وَتَوْسِعَتِهِ عَلَيْهِمْ. (Aseer at-Tafaseer: V3 P87)

④ Mufti Muhammad Shafi ne qalam-band kiya hai:

"*Jo shakhs namaz aur Allah Ta'ala ki ibaadat mein lag jaata hai, Allah Ta'ala uske liye rizq ka muaamala aasaan kar dete hain*". (Maarif al-Quran: V6 P165)

⑤ Maulana Shabbir Ahmad Usmani ne likha hai:

"*Gharz namaz se us (yaane Allah Ta'ala) ka kuch faaeda nahi, albatta hamara faaeda hai, ke namaz ki barkat se be-ghaaila[1] rozi milti hai*". (Quran-e-Kareem Ma' Tarjuma-o-Tafseer: ف 9 P428)

③ Daleel Ke Hawaale Se Chaar (4) Tambihaat:

❶ Aayat-e-sharifa mein agarche khitaab Nabi-e-Kareem ﷺ ke liye, lekin uske umoomi hukm mein saari ummat shaamil hai. Allama Ibne Atiya ne likha hai:

Ye khitaab agarche Nabi-e-Kareem ﷺ ke liye hai, (lekin) iske umoom mein tamaam ummat daakhil hai.

وَهٰذَا الْخِطَابُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَيَدْخُلُ فِيْ عُمُومِهِ جَمِيْعُ أُمَّتِهِ. (Al Muharrar al Wajeez: V11 P116)

❷ Namaz par mudaawamat ya jame rehne ya khoob paabandi karne se muraad … jaisa ke Allama Aaloosi ne bayan kiya hai … ye nahi ke saari raat aur poor adin namaz hi mein raho, balke maqsood ye hai, ke namazo'n ko hamesha unke muqarrar-shuda auqaat mein adaa karo. (Rooh al-Maane: V16 P285)

❸ Aayat-e-karima mein kasb-e-muaash ki gharz se jaddo-jahad tark karne ki koi gunjaaish nahi. Allama Raazi ne tehreer kiya hai:

Jaan leejiye ke bila-shubha aayat وَاعْلَمْ أَنَّهُ لَيْسَ فِيْ الْآيَةِ رُخْصَةٌ فِيْ تَرْكِ

[1] T: (بے غائِلَه) Be-fikr, pur-amn, baghair kisi firk aur pareshani ke [RSB]

mein rizq haasil karne ki (khaatir) jaddo-jahad tark karne ki koi gunjaaish nahi, kyounke Allah Ta'ala ne muttaqi logo'n ka wasf bayan karte hue farmaya: Wo Mard Jinhe'n Allah Ta'ala Ke Zikr SE Na Koi Tijaarat Ghaafil Karti Hai Aur Na Bae (wa sharaa[1]).

التَّكَسُّبِ، لِأَنَّهُ تَعَالٰى قَالَ فِيْ وَصْفِ الْمُتَّقِيْنَ: ﴿رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ﴾.

(Surah an-Noor: 37)
(Tafseer al-Kabeer: V22 P137)

Allama Raazi ka maqsood ye hai, ke unki pesh-karda aayat-e-sharifa muttaqi logo'n ke tijaarat aur bae-o-sharaa karne par dalaalat karti hai. Wallahu Ta'ala Aalam

❹ Zer-e-Bahes aayat-e-karima ﴿وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ...﴾ se muraad … wallahu ta'ala aalam … ye hai ke apni muaashi jaddo-jahad mein mashghooliyat ko tark-e-namaz ke liye bahana na banaya jaae, kyounke jin ke liye namaz adaa karni hai, sirf wohi rizq dete hain, to wo namaz qaayam karne waalo'n ko rizq se kyoun mehroom karenge, balke wo to use baqaaedgi se qaayam karne waalo'n ke liye apne rizq ke darwaze khol denge.

Ba-alfaaz-e-deegar … jaese ke Maulana Shabbir Ahmad Usmani ne bayan kiya hai … Agar farz namaz aur kasb-e-muaash mein taaruz[2] ho, to Allah Ta'ala ijaazat nahi deta, ke kasb-e-muaash ke muqaable mein namaz tark kar do. Namaz behrehaal adaa karni hai. Rozi pohonchane waala wohi Allah hai, jiski namaz padhte hain. (Surah)1

Guftagu ka khulaasa ye hai, ke rozi ke talabgaar namaz qaayam karne ka apne ghar waalo'n ko hukm de'n aur khud bhi khoob paabandi se use adaa kare'n. Unke us mubaarak amal se Allah Kareem unki muaashi jaddo-jahad ko samar-aawar aur baa-barkat bana kar unke liye waha'n se rizq ke asbaab paida farmadenge, jahan unka wahem-o-gumaan bhi na hoga.

Aye Allah Kareem! Ham nakaaro'n aur hamari naslo'n ko us mubaarak

[1] T: (شراء) Kharidaari, khareedna, purchasing, buying [RKT]
[2] T: Mukhalifat, ikhtilaaf [RKT]

amal ke maut tak karne ki tuafeeq ataa farma deejiye. ‘إِنَّكَ قَرِيْبٌ مُّجِيْبٌ’.

6. ‘سُبْحَانَ اللهِ وَبِحَمْدِهِ’ Subhaanallahi wa bi-Hamdihi Ka Zikr

Rizq ke asbaab mein se ek ‘سُبْحَانَ اللهِ وَبِحَمْدِهِ’ ka zikr karna hai. Is baare mein hasb-e-zel do (2) unwanaat ke zimn mein qadre tafseel mulaahaza farmaiye:

① Daleel

② Shaikh Albani ka bayaan

① Daleel

Imam Ahmad aur Imam Bukhari ne Hazrat Abdullah bin Amr bin al-Aas ﷺ ke hawale se Rasool Allah ﷺ se riwayat naql ki hai, ke Aap ﷺ ne farmaya:

إِنَّ نَبِيَّ اللهِ نُوْحًا عليه السلام لَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِابْنِه: إِنِّيْ قَاصٌّ عَلَيْكَ الْوَصِيَّةَ: آمُرُكَ بِاثْنَتَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ: آمُرُكَ بِـ " لَا إِلٰهَ إِلَّا اللهُ ". وَسُبْحَانَ اللهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلَاةُ كُلِّ شَيْءٍ، وَبِهَا يُرْزَقُ الْخَلْقُ. وَأَنْهَاكَ عَنِ "الشِرْكِ" وَ "الْكِبْرِ".

Bila-shubha jab Nuh ﷺ ke intiqaal ka waqt aaya, to unho’n ne apne bete se kaha: Yaqinan main tujhe wasiyyat karne laga hoo’n, maine tumhe’n do (2) baato’n ka hukm deta hoo’n aur do (2) baato’n se rokta hoo’n: Main tujhe hukm deta hoo’n: ‘Laa Ilaaha Illallahu’ aur ‘Subhan Allahi wabi Hamdihi’ ka, kyounke wo ‘kalimaat’ har cheez ki namaz hain aur unhi ke saath makhlooq ko rizq diya jaata hai. Aur main tujhe ‘shirk’ aur ‘takabbur’ se mana karta hoo’n.

(Al Musnad: V11 P150-151 H6583; Al Adab al-Mufrad: P190-191 H548. Haafiz Haithami likhte hain: “Ise Imam Ahmad ne riwayat kiya hai. Imam Tabarani ne bhi qariban usi tarah use riwayat kiya hai aur Ahmad ke riwayat karne waale siqaat hain. (Majma’ az Zawaaed: V4 P223) Shaikh Arnaout aur unke rufaqa ne Al Musnad ki sanad ko sahih qaraar diya hai. (Haamish al-Musnad: V11 P151) Shaikh Albani ne bhi uski sanad ko sahih kaha hai. (Silsila as-Sahiha: V1 H134; aur Sahih Al Adab al-Mufrad mein use ‘sahih’ qaraar diya hai. Dekhiye: Sahih Al Adab al-Mufrad: P151. Neez mulaahaza ho, Sunan Kubra lin-Nasai: V9 P306-307

H10600; Mustadrak Alaa as-Sahihain: V1 P48-49)

Is hadees mein ye baat waazeh hai, ke Hazrat Nuh ﷺ ne pane bete ko is baat ki khabar deen-e-islaam, ke 'سُبْحَانَ اللّٰهِ وَبِحَمْدِه' hi ke saath makhlooq ko rizq diya jaata hai.

② Shaikh Albani ka bayaan:

Shaikh رحمہ اللہ hadees ke fawaaed bayan karte hue likhte hain:

فَضِيلَةُ التَّهْلِيلِ وَالتَّسْبِيحِ، وَأَنَّهَا سَبَبُ رِزْقِ الْخَلْقِ. (Silsila as-Sahiha: H134)

Laa Ilaaha Illallah aur tasbeeh ki fazilat aur bila-shubha wo (yaane tasbeeh) makhlooq ke rizq ka sabab hai.

Rizq ke talabgaaro'n ko chaahiye, ke 'سُبْحَانَ اللّٰهِ وَبِحَمْدِه' ke saath apni zabaano ko tar kar de'n, ke Rabb-e-Zul-jalaal unke liye rizq ke darwaaze khol de'n.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ.

(Tarjuma: Allah Ta'ala ke liye aisa karna chandaa'n mushkil nahi)

7. Nikaah

Rizq ke asbaab mein se ek 'nikah ka karna' hai. Darj-e-zel do (2) unwanaat ke zimn mein qadre tafseel mulaahaza farmaiye:

① Saat dalaael

② Un dalaael ke hawaale se chaar (4) baate'n

① Saat dalaael

❶ Irshad-e-Baari Ta'ala:

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۳۲﴾

Aur Apne Mein Se Be-nikaah Mardo'n, Aurato'n Ka Nikaah Kardo Aur Apne Ghulaamo'n Aur Laundiyo'n Se, Jo Nek Hain, (unka

bhi). Agar Wo Faqeer Honge To Allah Ta'ala Apne Fazl Se Unhe'n Ghani Kar Denge Aur Allah Ta'ala Wusat Waale Aur Khoob Jaanne Waale Hain.

(Surah-un-Noor: 32)

❷ Hazraat-e-Aimma Ahmad, Tirmizi, Nasai, Ibne Majah, Abu Yaala, Ibne Hibban, Haakim, Bayhaqi aur Baghwi ne Hazrat Abu Huraira ﷺ ke hawale se Nabi-e-Kareem ﷺ se riwayat naql ki hai, (ke) Aap ﷺ ne farmaya:

ثَلَاثٌ كُلُّهُمْ حَقٌّ عَلَى اللّٰهِ عَوْنَهُ: الْمُجَاهِدُ فِيْ سَبِيلِ اللّٰهِ، وَالنَّاكِحُ الْمُسْتَغْفِفُ، وَالْمُكَاتَبُ يُرِيْدُ الأَدَآءَ.

Teen (aqsaam ke log), Allah Ta'ala par un sab ki madad karna laazim* hai. Allah Ta'ala ki raah mein jihaad karne waala, haraam se bachne ki khaatir nikaah karne waala aur adaaigi ka iraada rakhne waala mukaatib**.

(Al Musnad: V12 P378 H7416; Jaame Tirmizi: V5 P242 H1706; Sunan Nasai: V6 P61; Ibne Majah: P420 H2518; Musnad Abi Yaala: V11 P410 (6535)-695; Al Ihsaan V9 P339 H4030; Al Mustadrak Alaa Sahihain: V2 P160-161; Sunan Kubra lil Bayhaqi: V7 P125 H13456; Sharah as-Sunnah: V9 P7 H2239. Alfaaz-e-Hadees Al Musnad ke hain. Imam Tirmizi, Imam Baghwi, Shaikh Albani aur Shaikh Isam ne ise 'hasan', aur Imam Haakim ne 'muslim ki shart par sahih' qaraar diya hai. Aur Haafiz Zahbi ne unke saath muwaafaqat ki hai. Mulaahaza ho: Jaame Tirmizi: V5 P242; Sharah as-Sunnah: V9 P7; Sahih Sunan Tirmizi: V2 P130; Haamish Sunan Ibne Majah: P420; Al Mustadra Alaa as-Sahihain: V2 P160-161; At-Talkhees: V2 P160)

* Ye laazim aur waajib hona Allah Kareem ke apne waade ki bina par hai, wagarna[1] un par to, kisi ke liye, kuch bhi waajib nahi. (Mulaahaza ho: Tohfa al-Ahwazi: V5 P242; Haamish al-Musnad: V12 P379)

** (Mukaatib): Wo ghulaam jo ek mutaiyyana muddat mein ek muqarrara raqm adaa karke, apne aaqa se aazaad hone ka muaahada karta hai.

❸ Imam Haakim aur Imam Bazzaar ne Hazrat Ayesha ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: 'Rasool Allah ﷺ ne irshad farmaya:'

تَزَوَّجُوْا النِّسَآءَ فَإِنَّهُنَّ يَأْتِيْنَكُمْ بِالْمَالِ.

Khawateen se shaadi karo, pas bila-shubha wo tumhare paas maal laati

[1] T: (وَگرنَہ) Warna, aur agar nahi to [RKT]

hain.

(Al Mustadrak Alaa Sahihain: V2 P161; Majma' az-Zawaaed: V4 P255. Imam Haakim ne ise 'sahihain ki shart par sahih' qaraar diya hai aur Haafiz Zahbi ne unke saath muwaafaqat ki hai. Haafiz Haithami uske mutaalliq likhte hain: 'Ise 'Imam' Bazzaar ne riwayat kiya hai aur Muslim bin Jayaad ke siwa uske riwayat karne waale sahih ke rawiyaat hain aur wo (yaane Muslim bin Jayaad) siqa hain. Mulaahaza ho: Al-Mustadrak Alaa as-Sahihain: V2 P161; At-Talkhees: V2 P161; Majma' az-Zawaaed: V4 P255. Neez dekhiye: Takhreej Al Ahadees wal Aasaar li-Haafiz Zeli: V2 P443-444)

❹ Imam Ibne Abi Haatim ne Hazrat Abu Bakr Siddiq ﷺ se riwayat ki hai, (ke) unho'n ne farmaya:

أَطِيْعُوْا اللهَ فِيْمَا أَمَرَكُمْ بِهِ مِنَ النِّكَاحِ يُنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنَ الْغِنٰى. قَالَ تَعَالٰى: ﴿إِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِهٖ﴾.

Tum nikaah ke baare mein Allah Ta'ala ke hukm ki taameel karo, wo tawangari ke silsile mein tumhare saath kiya hua waada, poora farmaaenge. Allah Ta'ala ne irshad farmaya: Agar Wo Mohtaaj Honge (to) Allah Ta'ala Unhe'n Apne Fazl Se Ghani Kar Denge.

(Tafseer Ibne Kaseer: V3 P315; As-Seer Fee Ikhtisaar Tafseer Ibne Kaseer: P1271; Tafseer Gharaaib al-Quran wa Raghaaib al-Furqan: V18 P84 [Al Matboo bi-Haamish Tafseer at-Tabari]; Al-Ikleel Fee Istimbaat at-Tanzeel: P193)

❺ Imam Baghawi ne Hazrat Umar bin Khattab ﷺ se naql kiya hai, ke unho'n ne farmaya:

عَجِبْتُ لِمَنِ ابْتَغَى الْغِنٰى بِغَيْرِ النِّكَاحِ، وَاللهُ عَزَّوَجَلَّ يَقُوْلُ: ﴿إِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِهٖ﴾.

Mujhe us shakhs par taajjub hai, jo tawangari ko nikaah ke alaawa kisi aur cheez ke saath talab karta hai aur Allah Azzo Wajal farmate hain: Tarjuma: Agar Wo Faqeer Honge, To Allah Ta'ala Unhe'n Ghani Farmadenge.

(Tafseer al-Baghwi: V3 P342; Musannaf Abdul Razzaq: V6 P170-171 H393, 10385; Ahkaam al-Quran li-Jassaas: V3 P320; Tafseer al-Qurtubi: V12 P241)

❻ Imam Ibne Jarir Tabari ne Hazrat Ibne Abbas ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya:

أَمَرَ اللهُ سُبْحَانَهٗ بِالنِّكَاحِ، وَرَغَّبَهُمْ فِيْهِ، وَأَمَرَهُمْ أَنْ يُزَوِّجُوْا أَحْرَارَهُمْ وَعَبِيْدَهُمْ، وَوَعَدَهُمْ فِيْ ذٰلِكَ الْغِنٰى، فَقَالَ: ﴿إِنْ يَّكُوْنُوْا

Allah Subhanahu wa Ta'ala ne nikaah ka hukm diya aur unhe'n (yaane ahle islam ko) uski targheeb deen-e-islaam. Unhe'n hukm diya, ke wo apne aazaad logo'n aur

ghulamo’n ka nikaah kar de’n aur aisa karne par unse tawangari ka waada farmaya. Unho’n ne farmaya: Agar Wo Faqeer Honge, To Allah Ta'ala Unhe’n Ghani Farmadenge.

فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِه﴾.

(Tafseer Tabari: V18 P98)

❼ Imam Ibne Jarir Tabari ne Hazrat Abdullah bin Masood ﷺ se riwayat naql ki hai, (ke) unho’n ne bayan kiya:

Tawangari ko nikaah mein talab karo (yaane nikaah ke zariye se tawangari talab karo). Allah Ta'ala farmate hain: Agar Wo Faqeer Honge, To Allah Ta'ala Unhe’n Ghani Farmadenge.

اِلْتَمِسُوْا الْغِنٰى فِيْ النِّكَاحِ، يَقُوْلُ اللّٰهُ تَعَالٰي: ﴿اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِه﴾.

(Al Marja as-Saabiq: V8 P98; Tafseer Ibne Kaseer: V3 P315; Al-Ikleel: P193; Tafseer Ibne Masood: V2 P460)

② Un Dalaael Ke Hawaale Se Chaar (4) Baate’n:

Oopar zikr-karda nusoos aur aasaar se ye baat waazeh hai, ke haraam se bachne ki khaatir nikaah karne waale tangdast logo’n ki muaawanat karne ki zimmedaari khud, Allah Razzaaq ne li hai. Is baare mein bashaarat bhi unho’n ne khud hi di haia urn ae tashkeel paane waale kumbo’n mein Allah Ta'ala ki taraf se dulhano’n ke maal laane ki khush-khabri saadiq-o-masdooq Nabi-e-Kareem ﷺ ne sunaai hai. Hazraat-e-Sahaaba, Siddiq, Farooq, Ibne Abbas aur Ibne Masood ﷺ ne usi azeem ummeed-afza bashaarat ke hawaale se afraad-e-ummat ko nikaah karne ki pur-zor targheeb aur taakeed farmaai hai.

Baat ko mazeed nikhaarne aur acchi tarah samajhne samjhaane ki gharz se zel mein taufeeq-e-Ilaahi se chaar (4) baate’n arz ki ja rahi hain:

❶ Aayat-e-Sharifa Ki Tafseer Mein Aath (8) Mufassireen Ke Aqwaal:

① Imam Tabari ne tehreer kiya hai:

Unho’n (yaane Allah Ta'ala) ne farmaya: Agar tumhare be-nikaah

يَقُوْلُ: إِنْ يَّكُنْ هٰؤُلَآءِ الَّذِيْنَ تُنْكِحُوْنَهُمْ مِنْ أَيَامٰى رِجَالِكُمْ وَنِسَآئِكُمْ وَعَبِيْدِكُمْ وَإِمَائِكُمْ

mard, aurate'n, ghulam aur laundiya'n faqr-o-faaqa waale hain, to yaqinan Allah Ta'ala unhe'n apne fazl se ghani farma denge. Unka iflaas tumhare liye unke nikaah karne ki raah mein rukaawat na bane. Ham ne is (yaane aayat ki tafseer) ke mutaalliq jo baat bayan ki hai, wohi ahle tafseer ne bayan ki hai.

أَهْلَ فَاقَةٍ وَّفَقْرٍ، فَإِنَّ اللّٰهَ يُغْنِيْهِمْ مِّنْ فَضْلِه، فَلَا يَمْنَعَنَّكُمْ فَقْرُهُم مِنْ إِنْكَاحِهِمْ، وَبِنَحْوِ الَّذِيْ قُلْنَا فِيْ ذٰلِكَ، قَالَ أَهْلُ التَّأْوِيْلِ.
(Tafseer Tabari: V18 P98)

② Haafiz Ibne Jauzi ne qalamband kiya hai:

Allah Ta'ala ne aazaad logo'n ke mutaalliq farmaya:

Wo Faqeer Honge, To Allah Ta'ala Unhe'n Ghani Farmadenge.

اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِه.
(Surah an-Noor: 32)

Phir uski tafseer mein likhte hain:

Pas unho'n (yaane Allah Ta'ala) ne unhe'n khabar deen-e-islaam, ke bila-shubha nikaah faqar door karne ka sabab hai.

فَأَخْبَرَهُمْ أَنَّ النِّكَاحَ سَبَبٌ لِّنَفْيِ الْفَقْرِ.
(Zaad al-Musaiyyir: V6 P36)

③ Allama Qurtubi raqamtaraaz hain, ke aazaad logo'n ke mutaalliq Allah Ta'ala ne farmaya:

Yaane mard aur aurat ki muflisi ke sabab shaadi karne se na rook (Agar Wo Faqeer Honge, To Allah Ta'ala Unhe'n Apne Fazl Se Ghani Kar Denge) Ye tawangari ka waada un (logo'n) ke liye hai, jo Allah Ta'ala ki raza ke husool aur gunaaho'n se bachne ki gharz se shaadi karte hain. (Tafseer al-Qurtubi: V12 P241)

أَيْ لَا تَمْتَنِعُوْا عَنِ التَّزْوِيْجِ بِسَبَبِ فَقْرِ الرَّجُلِ وَالْمَرْأَةِ ﴿اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِه﴾. وَهٰذَا وَعْدٌ بِالْغِنٰى لِلْمُتَزَوِّجِيْنَ طَلَبَ رِضَا اللّٰهِ وَاعْتِصَامًا مِنْ مَّعَاصِيْهِ.

Ye tawangari ka waada un (logo'n) ke liye hai, jo Allah Ta'ala ki raza ke

husool aur gunaaho'n se bachne ki gharz se shaadi karte hain.

④ Haafiz Ibne Kaseer ne likha hai:

Allah Ta'ala ke lutf-o-karam ke baare mein ye mashoor-o-maaroof baat hai, ke wo use (yaane shaadi karne waale ko itna) rizq ataa farmate hain, jo uski biwi aur uske liye kaafi hota hai.

وَالْمَعْهُوْدُ مِنْ كَرَمِ اللهِ تَعَالٰى وَلُطْفِه أَنْ يَّرْزُقَهٗ، مَا فِيْهِ كِفَايَةٌ لَّهَا وَلَهٗ.

(Tafseer Ibne Kaseer: V3 P315)

⑤ Allama Suyuti raqamtaraaz hain:

Is (aayat) mein nikaah ki targheeb hai aur bila-shubha wo rizq ko kheenchne waala hai.

فِيْهِ الْحَثُّ عَلَى النِّكَاحِ، وَأَنَّهٗ مَجْلَبَةٌ لِّلرِّزْقِ.

(Al Ikleel Fee Istimbaat at-Tanzeel: P193)

⑥ Allama Aaloosi ne tehreer kiay hai:

Zaahir (yehi) hai, ke bila-shubha wo Allah Azzo Wajal ki taraf se ghani karne ka waada hai.

اَلْظَّاهِرُ أَنَّهٗ وَعْدٌ مِّنَ اللهِ عَزَّ وَجَلَّ بِالْإِغْنَآءِ.

(Rooh al-Maani: V18 P148)

⑦ Shaikh Muhammad Ameen Shanqiti likhte hain:

Is aayat-e-karima mein Irshad-e-Baari Ta'ala 'Agar Wo Faqeer Honge, To Allah Ta'ala Unhe'n Apne Fazl Se Ghani Kar Denge' mein aazaad logo'n aur ghulaamo'n mein se, ghareeb shaadi karne waale ke liye, Allah Ta'ala ki jaanib se waada hai, ke yaqinan Allah Ta'ala use ghani karenge aur Allah Ta'ala waada ki khilaaf-warzi nahi karte.

وَقَوْلُهٗ تَعَالٰى فِيْ هٰذِهِ الْآيَةِ الْكَرِيْمَةِ ﴿إِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللهُ مِنْ فَضْلِه﴾ فِيْهِ وَعْدٌ مِّنَ اللهِ لِلْمُتَزَوِّجِ الْفَقِيْرِ مِنَ الْأَحْرَارِ وَالْعَبِيْدِ بِأَنَّ اللهَ يُغْنِيْهِ، وَاللهُ لَا يُخْلِفُ الْمِيْعَادَ.

(Azwa al-Bayaan: V3 P217)

⑧ Shaikh Abu Bakr Jazaairi aayat se haasil hone waali hidaayat ka zikr karte hue raqam-taraaz hain:

Allah Ta'ala ka faqeer ko, nikaah karne par, ghani karne ka waada.

عِدَةُ اللهِ لِلْفَقِيْرِ إِذَا تَزَوَّجَ بِالْغِنٰى.

(Aseer ut-Tafaseer: V3 P239)

❷ Hadees 'ثلاث كلهم ... الخ' par tehreer-karda unwanaat:

Number 2 ke tahat zikr-karda hadees par teen (3) mohaddiseen ke tehreer-karda unwanaat darj-e-zel hain:

① Imam Tirmizi raqamtaraaz hain:

Mujaahid, makaatib aur nikaah karne waale, aur Allah Ta'ala ke un teeno ki madad karne ke baare mein, jo aaya hai, uske mutaalliq baab.

بَابُ مَا جَآءَ فِيْ الْمُجَاهِدِ وَالْمُكَاتَبِ وَالنَّاكِحِ، وَعَوْنِ اللهِ إِيَّاهُمْ.
(Jaame Tirmizi: V5 P242)

② Imam Nasai ne likha hai:

Paak-daamani talab karne ki gharz se nikaah karne waale ki Allah Ta'ala ki taraf se madad ke mutaalliq baab.

بَابُ مَعُوْنَةِ اللهِ النَّاكِحِ الَّذِيْ يُرِيْدُ الْعَفَافَ.
(Sunan Nasai: V6 P61)

③ Imam Ibne Hibban ne qalamband kiya hai:

Apne nikaah mein haraam se bachaao ka qasd karne aur apni kitaabat mein adaaigi ki niyyat karne waale ki Allah Jalla wa Alaa ki (jaanib se) iaanat ka zikr.

ذِكْرُ مَعُوْنَةِ اللهِ جَلَّ وَعَلَا الْقَاصِدَ فِيْ نِكَاحِهِ الْعَفَافَ، وَالنَّاوِيْ فِيْ كِتَابَتِهِ الْأَدَآءَ.
(Al)

❸ Hadees '...تَزَوَّجُوْا النِّسَآءَ' par tehreer-karda unwaan:

Haafiz Haithami ne tehreer kiya hai:

Is baare mein baab, ke 'Khawateen se shaadi karo, wo tumhare paas maal laaengi'.

بَابٌ تَزَوَّجُوْا النِّسَآءَ يَأْتِيْنَكُمْ بِالْأَمْوَالِ.
(Majma' az-Zawaaed: V4 P255)

❹ Do (2) tambihaat:

① Nikah ki wajah se tawangari ka waada us nikaah karne waale ke liye hai, jo apne nikaah se, Allah Ta'ala ki itaa-at karte hue, nazar ke jhukaane aur sharam-gaah ki hifaazat, chaahta hai. Is silsile mein do (2) mufassireen ke aqwaal mulaahaza farmaiye:

Shaikh Shanqiti likhte hain:

وَالْظَّاهِرُ أَنَّ الْمُتَزَوِّجَ الَّذِيْ وَعَدَهُ بِالْغِنٰى هُوَ الَّذِيْ يُرِيْدُ بِتَزْوِيجِه الْإِعَانَةَ عَلٰى طَاعَةِ اللّٰهِ بِغَضِّ الْبَصَرِ وَحِفْظِ الْفَرْجِ كَمَا بَيَّنَهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ الْحَدِيْثِ الصَّحِيْحِ: "يَا مَعْشَرَ الشَّبَابِ... الحديث".

(Azwaa al-Bayaan: V6 P218)

Zaahir (yehi) hai, ke jis shaadi karne waale se Allah Ta'ala ne tawangari ka waada farmaya hai, bila-shubha wo aisa nikaah karne waala hai, jiska usse maqsood-e-nazar neechi karne aur sharamgaah ki hifaazat karne mein. Allah Ta'ala ki itaa-at mein, apni madad karna hota hai, jaise ke Aap ﷺ ne sahih hadees mein farmaya: 'Aye naujawaano ke giroh! Aakhir hadees tak'.

Mufti Muhammad Shafi likhte hain: "*Is mein un ghareeb faqeer musalmano ke liye bashaarat hai, jo apne deen ki hifaazat ke liye nikaah karna chaahte hain, magar wasaail-e-maaliya unke paas nahi, ke jab wo apne deen ki hifaazat aur sunnat-e-Rasool Allah ﷺ par amal karne ki niyyat-e-saaliha se nikaah karenge, to Allah Ta'ala unhe'n maali Ghana 'غنا' bhi ataa farma denge*". (Maarif al-Quran: V6 P413)

② Allah Ta'ala ke shaadi karne par Ghana karne ke maane 'معنٰی' ye nahi, ke shaadi karne waala rizq ke liye justaju na kare ya pehle se jo jaddo-jahad kar raha tha, wo bhi chod de, balke isse maqsood … wallahu ta'ala aalam … ye hai, ke Allah Ta'ala use rizq ke husool ki khaatir khoob jaddo-jahad karte hue aise tariqa aur wasaail ikhtiyaar karne ki taufeeq denge, ke shaadi se tashkeel paane waale kumbe ki kafaalat uske liye masla nahi banega. Shaikh Ibne Aashoor likhte hain: "*Allah Ta'ala ka unhe'n ghani karna ye hai ke wo roz-marra ki zindagi mein aise asbaab ikhtiyaar karne ki taufeeq ataa farmaenge, ke unki muaashi jaddo-jahad kamiyaab aur tijaarat nafa-bakhsh ho jaaegi. (Aayat se) Muraad ye hai, ke shaadi ki bina par akhrajaat mein hone waale izaafe ki kafaalat karne ki Allah Ta'ala ne zimmedaari utha rakhi hai*". (Tafseer at-Tahreer wat Tanweer: V18 P217 bi-ikhtisaar)

Guftagu ka maa-haasil ye hai, ke ghair shaadi-shuda log Allah Ta'ala ki itaa-at karte hue, haraam se bachne ki niyyat se tangdasti ke

bawujood, nikaah kar le'n. Rizq-e-Halaal ke liye khoob jaddo-jahad kare'n aur agar us mein koi kotaahi ho, to uska izaala kare'n.

In sha Allah ar-Rahman unke liye rizq ke darwaze khol diye jaaenge.

8. Mu'n Andhere Nikalna

Rizq ke asbaab mein se ek "*Rizq haasil karne ki jaddo-jahad mein alaa-as-subh nikal jaana*" hai.

Is baare mein tafseel darj-e-zel do (2) unwanaat ke zimn mein mulaahaza farmaiye.

① Daleel

② Daleel Ke Hawaale Se Teen (3) Baate'n

① Daleel:

Hazraat-e-Aimma Abu Dawood Tayaalisi, Saeed bin Mansoor, Ahmad, Abu Dawood, Tirmizi, Nasai, Ibne Majah, Daarmi, aur Ibne Hibban ne Hazrat Sakhr Ghamdi ﷺ ke hawaale se Nabi-e-Kareem ﷺ se naql ki hai, ke beshak Aap ﷺ ne (dua karte hue) kaha:

اَللّٰهُمَّ بَارِكْ لِأُمَّتِيْ فِيْ بُكُوْرِهَا.

Aye Allah meri ummat ke subh dam nikalne mein barkat ataa farmaiye.

وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ.

(Surah)

Aur Aap ﷺ jab koi fauji dasta ya lashkar rawaana karte, to use bahut tadke[1] bheja karte the.

وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَأَثْرَىٰ، وَكَثُرَ مَالُهُ.

Sakhr ﷺ taajir aadmi the, wo tijaarat (yaane apne kaarinde) subh-sawere rawaana karte, to wo saahib-e-sarwat ban gae aur unka maal ziyaada ho gaya.

(Musnad Abu Dawood Tayaalisi: V2 P574 H1342; Sunan Saeed bin Mansoor V2 P147 H2382; Al Musnad: V24 P171 H15438; Sunan Abu Dawood: V7 P190 H2603; Jaame Tirmizi: V4

[1] T: (بَكْرٌ) Bahut savera, fajr, subh, alaa-as-subh, dawn, early morning [RKT]

P337-338 H401230[1]; Sunan Ibne Majah: P375 H2236; Sunan Daarmi: V2 P134 H2440; Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V11 P63 H2673. Imam Tirmizi ne ise 'hasan' qaraar diya hai. Haafiz Munziri likhte hain ke ise Sahaba ki ek jamat ne Nabi-e-Kareem ﷺ se riwayat kiya hai. Unhi mein se Ali, Ibne Abbas, Ibne Masood, Ibne Umar, Abu Huraira, Anas bin Maalik, Abdullah bin Salaam, Nawaas bin Sam-aan, Imran bin Hussain aur Jaabir bin Abdullah ؓ hain aur un mein se baaz ki 'sanade'n jaiyyid' hain. Shaikh Albani aur Shaikh Arnaout ne ise 'sahih li-ghaerihi' qaraar diya hai. Mulaahaza ho: Jaame Tirmizi: V4 P338; Sahih at-Targheeb wat-Tarheeb: V2 P307-308; Haamish Sharah as-Sunnah: V11 P20)

② Daleel Ke Hawaale Se Teen (3) Baate'n:

❶ Is dua ki shaan-o-azmat:

Aap ﷺ ne Allah Ta'ala se apni ummat ke un logo'n ke liye 'barkat ataa farmane' ki dua ki hai, jo mu'n andhere apne kaamo'n ke liye nikal khade hote hain.

Is dua ki shaan-o-azmat ke kya kehne! Dua karne waale Allah Kareem ke habeeb-o-khaleel, ke jin ki dua saari makhlooq ki duaao'n mein se sabse ziyaada qubool hone waali! 'فَصَلَوَاتُ رَبِّیْ وَسَلَامُهٗ عَلَیْهِ'

Aur dua 'البركة' ki, ke jisse muraad '*kisi cheez mein khair-e-Ilaahi ka dawaam[2] aur suboot*'. (Tafseer al-Baghwi: V2 P183; Tafseer al-Khaazin: V2 P366, neez is kitaab ka P37[3]) Aur ye ke '*Uske istemaal ki bina par aakhirat mein kuch muwaakhaza na ho*'. (Tafseer at-Tehreer wat-Tanweer: V9 P44, neez is kitaab ka P38-39[4])

❷ Aap ﷺ Ki Apne Amal Se Targheeb:

Aap ﷺ ne apni ummat ko apne kaamo'n ke liye mu'n-andhere nikalne ki targheeb dene ki khaatir sirf uda par iktifa nahi kiya, balke apne tariqa-e-mubaarak se bhi is tarz-e-amal ki ehtmiya aur shaan-o-azmat ko waazeh farmaya, ke apne fauji dasto'n aur lashkaro'n ko subh-dam[5] rawaana farmaya karte the.

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[1] T: Urdu pdf mein isi tarah likha hai [RSB]
[2] T: (دَوام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [RKT]
[3] T: Ye urdu pdf ka page hain, is roman edtion ke liye dekhiye page number 24-25
[4] T: Ye urdu pdf ka page hain, is roman edtion ke liye dekhiye page number 26-27
[5] T: (صُبْح دَم) Alaa-as-subh, subh-sawere [RKT]

❸ Raawi Ka Hadees Par Amal Karke Khair-o-barkat Paana:

Hadees ke khush-naseeb raawi Hazrat Sakhr Ghamdi ﷺ ne Aap ﷺ ki targheeb suni, samjhi aur doosre logo'n tak pohonchane ke saath-saath khud bhi us par amal kiya, to Allah Ta'ala ne unhe'n duniya hi mein daulatmand aur saahib-e-sarwat bana diya.

Al Musnad ki riwayat ke alfaaz hain:

فَكَثُرَ مَا لَهُ حَتّٰى كَانَ لَا يَدْرِيْ أَيْنَ يَضَعُ مَا لَهُ.

(Surah)

To unka maal is qadr ziyaada ho gaya, ke unki samajh mein nahi aata tha, ke use kaha'n rakhe'n (yaane sarf kare'n).

"*Tohfa al-Ahwazi mein hai:* 'فَأَثْرٰى' *yaane sunnat ki paabandi aur Aap* ﷺ *ki is dua ki qubooliyat ke sabab daulatmand hoga*". (Tohfa al-Ahwazi: V4 P338 Allama Mubarakpuri ne ye tashreeh 'اللمعات شرح المشكاة' se naql ki hai)

Ye to tha, paabandi-e-sunnat ka fauri duniya sila. Aakhirat mein jaza kis qadr azeem hogi.

Irshad-e-Baari Ta'ala hai:

وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ.

(Surah-an-Nahl: 30)

Aur Yaqinan Aakhriat Ka Ghar To Kahee'n Bethar Hai Aur Bila-shubha Wo Muttaqiyo'n Ka Accha Ghar Hai.

❹ Paanch (5) Mohaddisee Ke Hadees Par Tehreer-karda Unwanaat:

Hadees mein bayaan-karda barkat ke husool ki raghbat mein izaafe ki khaatir zel mein paanch (5) mohaddiseen ke us par tehreer-karda unwanaat darj kiye ja rahe hain:

① Imam Tirmizi likhte hain:

بَابُ مَا جَآءَ فِيْ التَّبْكِيْرِ بِالتِّجَارَةِ.

(Jaame Tirmizi: V4 P337)

Tijaarat ke saath subh dam-nikalne ke mutaalliq waarid-shuda (ahadees) ke baare mein baab.

② Imam Ibne Majah raqam-taraz hain:

بَابُ مَا يُرْجٰى مِنَ الْبَرَكَةِ فِيْ الْبُكُوْرِ.

Alaa as-Subh nikalne mein

mutawaqqe barkat ke mutaalliq baab. (Sunan Ibne Majah: P375)

③ Imam Daarmi ne qalamband kiya hai:

Meri ummat ke subh-sawere nikalne mein barkat ataa farmaiye, ke hawaale se baab.

بابُ بَارِكْ لِأُمَّتِيْ فِيْ بُكُوْرِهَا.
(Sunan ad-Daarmi: V2 P134)

④ Imam Ibne Hibban ne tehreer kiya hai:

(Janab) Musatafa ﷺ ki dua se tabarruk haasil karne ki gharz se subh-dam aadmi ka ladaai ke aaghaaz aur deegar kaamo'n ke asbaab ikhtiyaar karne ka zikr. (Al-Ihsaan Fee Taqreeb Sahih Ibne Hibban: V11 P63)

ذِكْرُ مَا يُسْتَحَبُّ لِلْمَرْءِ أَنْ يَّكُوْنَ إِنْشَاؤُهُ الْحَرَبَ، وَابْتِدَاؤُهُ الْأُمُوْرَ فِيْ الْأَسْبَابِ بِالْغَدَوَاتِ تَبَرُّكًا بِدُعَآءِ الْمُصْطَفٰى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْهِ.

⑤ Haafiz Munziri ne likha hai:

Rizq waghaira ki talab mein mu'n-andhere nikalne ki targheeb. (Sahih at-Targheeb wat Tarheeb: V2 P307)

التَّرْغِيْبُ فِيْ الْبُكُوْرِ فِيْ طَلَبِ الرِّزْقِ وَغَيْرِهِ.

Namaz-e-fajr, balke sooraj nikalne aur buland hone tak sote rehne ke baad, rizq ki justaju mein nikalne waale, is hadees mein ghaur-o-fikr kare'n. Kya unhe'n dua-e-Mustafa ﷺ mein talab-karda (barkat) ki zaroorat nahi?

Ya kya unhe'n….?

❺ Tambeeh

Rizq ke liye justaju aur deegar kaamo'n ki khaatir mu'n-andhere nikalne mein ek (1) badi rukaawat, raat ki '*neend ka poora na hona*' hai. Is kami ko poora krne ki behtareen tadbeer sunnat ki ittiba karte hue '*jaldi sona*' hai.

Jaldi sone mein rukaawat banne waali bekaar aur laa-yaani baato'n aur kaamo'n ko choda jaae, raat ke mufeed aur zaroori kaamo'n aur baato'n ko imkaani hadd tak din ke auqaat mein muntaqil kiya jaae. Is

baare mein sanjida aur mustaqil mizaaji se ki jaane waali koshisho'n ke acche nataaij bar-aamad hone ki Allah Ta'ala se qawi tawaqqo ki ja sakti hai.

9. Tijaarat Mein Sacchaai Aur Cheez Ke Aeb Ka Bayaan

Rizq ke asbaab mein se ek 'len-den mein sach bolna aur pesh-karda cheez ka aeb waazeh karna' hai. Taufeeq-e-Ilaahi se is baare mein hasb-e-zel do (2) unwanaat ke zimn mein guftagu ki jaa rahi hai:

① Daleel

② Daleel Ke Hawaale Se Paanch (5) Baate'n

① Daleel:

Imam Bukhari aur Imam Muslim ne Hazrat Hakeem bin Hizaam ﷺ ke hawaale se Nabi-e-Kareem ﷺ se riwayat naql ki hai, ke Aap ﷺ ne farmaya:

الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُوْرِكَ لَهُمَا فِيْ بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا.

(Bukhari: V4 P328 H2110; Muslim: V3 P1164 (1532)_27

Lene aur dene waale, dono juda hone tak (sauda mansookh karne ka) ikhtiyaar rakhte hain. Pas agar dono ne sach bola aur (cheez ka aeb) bayan kiya, to unke len-den mein barkat daali jaaegi aur agar dono ne jhoot bola aur (cheez ka aeb), chupaya to len-den ki barkat ko mita diya jaaega.

② Daleel Ke Hawaale Se Paanch (5) Baate'n:

Aap ﷺ ne is hadees mein waazeh taur par bayan farmaya, ke len-den karne waale logo'n ki sidq-goi aur apni cheezo'n ke uyoob bayan karne se unki tijaarat mein barkat daali jaaegi. Isi silsile mein zel mein paanch (5) baate'n mulaahaza farmaiye:

❶ Hadees Ki Sharh:

Allama Qurtubi hadees ki sharah mein raqam-taraaz hain: Agar lene aur dene waale, dono qeemat aur farokht ki jaane waali cheez ke mutaalliq sach-goi ikhtiyaar kare'n aur unke uyoob waazeh kare'n, to qeemat mein izaafe aur cheez mein daaimi nafa ki soorat mein barkat ataa ki jaaegi. (Al Mufhim: V4 P384-385)

❷ Hadees Par Tehreer-karda Ek (1) Unwaan:

Imam Ibne Hibban ne is par darj-e-zel unwaan qalam-band kiya hai:

Lene aur dene waale, dono ke liye, apne len-den mein sacchaai ko laazim karne aur maaloom-shuda aeb ke bayan ka hukm, kyounke aisa karna unke len-den mein barkat ka sabab hai.

ذِكْرُ الْأَمْرِ لِلْبَيِّعَيْنِ أَنْ يَّلْزَمَا الصِّدْقَ فِيْ بَيْعِهِمَا، وَيُبَيِّنَا عَيْبًا عَلِمَاهُ، لِأَنَّ ذٰلِكَ سَبَبُ الْبَرَكَةِ فِيْ بَيْعِهِمَا.

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V11 P268)

❸ Aakhirat Hi Se Duniya Ka Haasil Hona

Allama Ibne Abi Jamrah likhte hain: "*Is mein ye daleel hai, ke aakhirat hi se duniya haasil hoti hai. Wajah istidlaal ye hai ke un dono (yaane farokht-kuninda aur kharidaar) ke liye barkat to sacchaai hi se haasil hoti hai aur wo umoor-e-aakhirat mein se hai aur wo imaan ki sabse kaamil sifaat mein se hai. Muhaqqiqeen (ulama) ne kaha hai: Jisne sach bola aur tasdeeq ki, to wo zaroor 'apne maqsad ke qareeb' hua*". Aap ﷺ ne in alfaaz mein ise bayan farmaya:

Beshak jo Allah Ta'ala ke paas hai, wo unki itaa-at ke baghair haasil nahi kiya jaa sakta. (Bahjah an-Nufoos: V2 P220; Fath-ul-Baari: V4 P329)

لَا يُنَالُ مَا عِنْدَ اللهِ إِلَّا بِطَاعَةِ اللهِ تَعَالٰى.

(Majma' az-Zawaaed: V4 P141; Targheeb wat-Tarheeb: V2 P535 H7. Shaikh Albani ne ise 'hasan sahih' qaraar diya hai. Mulaahaza ho: Sahih Targheeb wat-Tarheeb: V2 P312)

❹ Hazrat Abdur Rahman bin Auf ؓ Ki Tawangari Ke Asbaab

Hazrat Abdur Rahman bin Auf ؓ se unke maal ki farawaani ke asbaab ke mutaalliq dariyaaft kiya gaya, to unho'n ne jawab mein farmaya:

مَا كَذَبْتُ قَطُّ، وَلَا دَلَّسْتُ، وَلَا بِعْتُ بِدَيْنٍ، وَلَا رَدَّدْتُّ فَضْلًا أَيَّ شَيْءٍ كَانَ.
(Bahjah an-Nufoos: V2 P220)

Maine kabhi bhi jhoot nahi bola, na hi hera-pheri ki, na to udhaar (sauda) farokht kiya aur na hi nafa kuch bhi ho, radd kiya. (Yaane jis nafa par bhi sauda farokht ho raha ho, use farokht kar deta hoo'n, thoda nafa milne ke sabab saude ko bechne se nahi rukta.

❺ Apni Cheez Ka Aeb Bayaan Karne Ki Khaatir Hazrat Waasila ﷺ Ka Ehtemaam:

Hazraat-e-Aimma Ahmad, Haakim, aur Bayhaqi ne Abu Sabaa se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Maine Waasila bin Asqa' ﷺ ke ghar se ek (1) oontni kharidi. Jab main wahan se nikla, to Waasila ﷺ ne mujhe peeche se aaliya, aur wo apni chaadar ghaseet-te hue aarahe the*". (Yaane wo ootni khareedne waale ke taaqqub mein itni jaldi mein nikle ke nikalte waqt apni chaadar bhi durust na kar paae)

Unho'n ne kaha: "*Aye Allah Ta'ala ke bande! Aap ne ye (oontni) kharidi hai?*" Maine kaha: "*Ji haa'n*". Unho'n ne daryaaft kiya:

هَلْ بُيِّنَ لَكَ مَا فِيْهَا؟

Kya aap ke liye wo (aeb) bayan kiya gaya hai, jo is mein hai?.

Maine kaha:

وَمَا فِيْهَا؟ إِنَّهَا لَسَمِيْنَةٌ ظَاهِرَةُ الصِّحَّةِ.

Is mein kya aeb hai? Bila-shubha wo moti-taazi, zaahiri taur par sehatmand hai.

Unho'n ne kaha:

أَرَدْتَّ بِهَا سَفَرًا أَمْ أَرَدْتَّ بِهَا لَحْمًا؟

Aap ka is par sawaar ho kar safar ka iraada hai ya aap ne iske gosht ke khaane ka qasd kiya hai?

Maine kaha:

بَلْ أَرَدْتُّ عَلَيْهَا الْحَجَّ.

Balke mer is par sawaar ho kar hajj ke liye jaane ka iraada hai.

Unho'n ne kaha:

So, beshak iske khur mein patla-pan hai.

فَإِنَّ بِخُفِّهَا نَقَبًا.

Unho'n (yaane kharidaar) ne kaha: Allah Ta'ala aap ki islaah farmae'n! Aap ka is (baat ke karne) se kya maqsood hai? Aap mere liye (mera sauda) kharaab kar rahe hain?

أَصْلَحَكَ اللهُ! مَا تُرِيدُ إِلى هٰذَا؟ تُفْسِدُ عَلَيَّ؟*

*(Al Mustadrak ke alfaaz hain: 'قَالَ إِرْتَجِعْهَا' Unho'n ne kaha: Ise waapas kar deejiye Us oontni waale ne kaha: 'مَا أَرَدْتُّ إِلَّا هٰذَا أَصْلَحَكَ اللهُ! تُفْسِدُ عَلَيَّ' Aap (ke mere peeche aane) ka maqsad sirf yehi tha. Allah Ta'ala aap ki islaah farmaae'n! Aap mujh par (mera sauda) kharab kar rahe hain)

Unho'n ne kaha: Beshak maine Rasool Allah ﷺ ko farmate hue suna: Kisi ke liye bhi jaaiz nahi ke wo koi cheez farokht kare, (aur) us mein jo kuch (aeb) ho, use bayaan na kare, aur jise us (aeb) kai lm ho uske liye jaaiz nahi, ke wo use bayaan na kare.

إِنِّي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُوْلُ: لَا يَحِلُّ لِأَحَدٍ يَّبِيْعُ شَيْئًا أَلَّا يُبَيِّنَ مَا فِيْهِ، وَلَا يَحِلُّ لِمَنْ يَعْلَمُ ذٰلِكَ أَلَّا يُبَيِّنَهُ.

(Al Musnad: V25 P394-395 H16013; Al Mustadrak Alaa Sahihain: V2 P9-10; Sahih at-Targheeb wat Tarheeb: V2 P337-337 (11)_1774, alfaaz-e-hadees Al Musnad ke hain. Imam Haakim ne iski sanad ko sahih kaha hai aur Haafiz Zahbi ne unke saath muwaafaqat ki hai. Shaikh Albani ne ise 'hasan li-ghaerihi' qaraar diya hai, mulaahaza ho: Al Mustadrak Alaa Sahihain: V2 P10; At-Talkhees: V2 P10; Sahih at-Targheeb wat-Tarheeb: V2 P337)

Allahu Akbar! Hazrat Waasila رضي الله عنه ka apni cheez ka aeb bayan karne ka ehtemaam kis qadr tha! 'رَضِيَ اللهُ تَعَالٰى عَنْهُ وَأَرْضَاهُ'

Guftagu ka haasil ye hai, ke len-den mein sach bolne aur cheez ka aeb, chupaane ki bajaae, use waazeh karne se Allah Ta'ala ki taraf se tijaarat mein barkat deen-e-islaam jaati hai.

Rizq mein barkat ke khwahaa'n '*apne len-den mein raast-goi aur pesh-karda cheez ka aeb waazeh karna*' apna shiaar aur dastoor-e-zindagi bana le'n. Allah Kareem hame'n aisa karne ki taufeeq ataa farmae'n. Ameen Ya Haiyyu Ya Qaiyyoom.

10. Anaaj Ka Naap-tol Karna

Rizq ke asbaab mein se ek '*len-den ke waqt ghalle ka maapna-tolna*' hai. Is silsile mein qadre tafseeli guftagu hasb-e-zel do (2) unwanaat ke tahat mulaahaza farmaiye:

① Chaar (4) Riwayaat

② Un Riwayaat Ke Hawaale Se Saat (7) Baate'n

① Chaar (4) Riwayaat:

❶ Imam Bukhari ne Hazrat Miqdaam bin Ma'di Karb ﷺ ke hawaale se Nabi-e-Kareem ﷺ se riwayat naql ki hai, ke Aap ﷺ ne farmaya:

كِيْلُوا طَعَامَكُمْ ، يُبَارَكْ لَكُمْ.

Apna anaaj maapo, tumhare liye barkat hogi. (Bukhari: V4 P345 H2128)

❷ Imam Ibne Majah ne Hazrat Abdullah bin Basr Maazni ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Maine Rasool Allah ﷺ ko farmate hue suna*":

كِيْلُوْا طَعَامَكُمْ، يُبَارَكْ لَكُمْ فِيْهِ.

Apna ghalla maap liya karo, tumhare liye us mein barkat hogi.

(Ibne Majah: P374 H2231 Shaikh Albani aur Shaikh Isam ne ise 'sahih' qaraar diya hai. Mulaahaza ho Sahih Sunan Ibne Majah: V2 P21; Haamish Sunan Ibne Majah: P374)

❸ Imam Ibne Majah ne Hazrat Abu Ayyub ﷺ ke hawaale se Nabi-e-Kareem ﷺ se riwayat naql ki hai, (ke) Aap ﷺ ne farmaya:

كِيْلُوْا طَعَامَكُمْ، يُبَارَكْ لَكُمْ فِيْهِ.

Apne ghalle ko maap liya karo, tumhare liye us mein barkat hogi.

(Ibne Majah: P374 H2231 Shaikh Albani aur Shaikh Isam ne ise 'sahih' qaraar diya hai. Mulaahaza ho Sahih Sunan Ibne Majah: V2 P21; Haamish Sunan Ibne Majah: P374)

❹ Imam Ibn an-Najjaar ne Hazrat Ali ﷺ se riwayat naql ki hai, unho'n ne farmaya:

كِيْلُوْا طَعَامَكُمْ، فَإِنَّ الْبَرَكَةَ فِيْ الطَّعَامِ الْمَكِيْلِ.

Apne ghalle ko maap lo, kyounke maape hue ghalle mein barkat hai.

(Manqool-az Sahih al-Jaame as-Sagheer wa Ziyaadah: V2 P843 H4599 Shaikh Albani ne ise 'sahih' qaraar diya hai, mulaahaza ho: Sahih al-Jaame as-Sagheer: V2 P843. Allama Munaawi likhte hain ke ise Ibn an-Najjaar ne apni (Taareekh) mein riwayat kiya hai aur Al-Quzaai waghaera ne bhi, mulaahaza ho: Faiz al-Qadeer Sharah Jaame as-Sagheer: V5 P60)

② In Riwayaat Ke Hawaale Se Saat (7) Baate'n

❶ Ghalle Ke Maapne Ka Maqsood:

Iska maqsood ye hai, ke iski miqdaar maaloom ho jaae.

Allama al-Mazhar Bayan karte hain:

Anaaj ke maapne ki gharz-o-ghaayat ye hai, ke aadmi ke qarz liye hue, farokht-karda aur khareed-shuda ghalle ki miqdaar maaloom ho jaae.

اَلْغَرَضُ مِنْ كَيْلِ الطَّعَامِ مَعْرِفَةُ مِقْدَارِ مَا يَسْتَقْرِضُ الرَّجُلُ، وَيَبِيْعُ وَيَشْتَرِيْ.

(Sharah at-Tayabi: 9/2850; Mirqaat al-Mafateeh: V8 P32)

Allama Aeni likhte hain:

Maap mein hikmat ye hai, ke uski wajah se khuraak ke liye jo (anaaj) rakha aur taiyyaar kiya jaata hai, uski miqdaar maaloom ho jaati hai.

اَلْسِّرُّ فِيْ الْكَيْلِ لِأَنَّهُ يُتَعَرَّفُ بِهِ مَا يَقُوْتُهُ وَمَا يَسْتَعِدُّهُ. (Umda-tul Qaari: V11 P247)

❷ Len-den Ke Waqt Maap-tol Ki Hikmat:

Ghalle ke len-den ke waqt baae-o-mushtari[1] dono uske maap-tol karne ke paaband hain, taake uski miqdaar majhool na rahe aur adl-o-insaaf qaayam rahe.

Allama al-Mazhar apne mazkoora-baala bayan ke baad likhte hain:

Kyounke agar use maapa na gaya, to farokht-karda aur khareed-shuda cheez majhool hogi aur wo jaaiz nahi.

فَإِنَّهُ لَوْ لَمْ يَكِلْ لَكَانَ مَا يَبِيْعُهُ وَيَشْتَرِيْهِ مَجْهُولًا، وَلَا يَجُوْزُ ذٰلِكَ.

(Sharah at-Taiyyabi: 9/2850-2851)

Isi hawaale se Allama Taiyyabi raqam-taraaz hain:

[1] T: (مُشْتَرِی) Kharidaar, gaahak [RKT]

Adl-o-insaaf qaayam karne ki khaatir bae-o-shara[1] ke waqt maap karne ka hukm hai. (Sharah at-Taiyyabi: 9/2851)

اَلْكَيْلُ عِنْدَ البَيْعِ وَالشِّرَآءِ مَأْمُوْرٌ بِه لِإِقَامَةِ الْقِسْطِ وَالْعَدْل.

Allama Munaawi ne tehreer kiya hai:

Len-den mein maap karna soo (wo to) zaahir hai.

أَمَّا فِيْ الْبَيْعِ وَالشِّرَآءِ فَظَاهِرٌ.

(Faiz al-Qadeer Sharah Jaame as-Sagheer: V5 P60)

Imam Ibne Hibban ne is hadees par darj-e-zel unwaan likha hai:

Ghalle mein barkat ki tawaqqo ke pesh-e-nazar gaahak ke liye use maap kar lene ke hukm ka zikr.

ذِكْرُ الْأَمْرِ لِمَنِ اشْتَرَى طَعَامًا أَنْ يَّكِيْلَهُ رِجَآءَ وَجُوْدِ الْبَرَكَةِ فِيْهِ.

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V11 P285)

❸ Zaati Istemaal Ke Waqt Maap-tol Ki Hikmat

Ahl-o-ayaal ke liye ghalla nikaalte aur zakhira karte waqt maap-tol ke hawaale se Allama al-Mazhar ne tehreer kiya hai:

Isi tarah agar wo kumbe ke liye kharch kiye jaane waale ghalle ka maap-tol nahi karega, to wo basa-auqaat unhe'n kifaayat karne waali miqdaar se kam hoga, jiski bina par unhe'n takleef hogi aur basa-auqaat unki haajat se ziyaada hoga, aur use maaloom hi na ho paaega, ke saal bhar ke liye kitni miqdaar mein jama karna hai. Rasool Allah ﷺ ne (ghalle ke) maapne ka hukm diya, taake jo wo (yaane log) kar rahe hain, uske mutaalliq unhe'n ilm-o-yaqeen ho.

وَكَذٰلِكَ لَوْ لَمْ يَكِلْ مَا يُنْفِقُ عَلَى الْعِيَالِ رُبَمَا يَكُوْنُ نَاقِصًا عَنْ قَدْرِ كِفَايَتِهِمْ، فَيَكُوْنُ النُّقْصَانُ ضَرَرًا عَلَيْهِمْ. وَقَدْ يَكُوْنُ زَآئِدًا عَلٰى قَدْرِ كِفَايَتِهِمْ، وَلَمْ يَعْرِفْ مَا يَدَّخِرُ لِتَمَامِ السَّنَةِ، فَأَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْكَيْلِ، لِيَكُوْنُوْا عَلٰى عِلْمٍ وَّيَقِيْنٍ فِيْمَا يَعْمَلُوْنَ.

(Sharah at-Taiyyabi: 9/2851)

Isi baare mein Allama Munaawi ne qalam-band kiya hai: "*Jahan tak kumbe ke liye nikaale jaane waale (anaaj) ke maap ka taalluq hai, to*

[1] T: (بيع و شراء) Bechna aur khareedna [RSB]

(ye) is liye, ke agar wo use maap-tol ke baghaer nikaalega, to basa-auqaat unki haajat se kam hoga, to wo zaroor mehsoos karen, ya ziyaada hoga, to wo maaloom hi na kar paaega, ke saare saal ke liye kitni miqdaar zakhira karle". (Faiz al-Qadeer: V5 P60)

❹ Aese Maap-tol Ke Mutaalliq Teen (3) Ahadees Ki Bina Par Sawaal Aur Us Par Tabsara

Istemaal ki khaatir diye jaane waale anaaj ke maap-tol karne ke mutaalliq teen (3) ahadees ke hawaale se sawaal uthaaya gaya hai. Wo teeno ahadees aur un par tabsara zel mein mulaahaza farmaiye:

① Imam Bukhari ne Hazrat Ayesha رضی اللہ عنہا ke hawale se riwayat naql ki hai, ke unho'n ne bayan kiya: "*Beshak Nabi-e-Kareem ﷺ faut hue, to mere tosha-khane mein thode se jau ke alaawa kisi jaandaar ke khaane ki koi cheez nahi thi. Main un mein se hi khaati rahi, yahan tak ke mujh par ek taweel waqt guzra, to maine unhe'n maapa to wo khatam ho gae*". (Sahih Bukhari: V11 P274 H6451)

Allama Muhammad Anwar Shah Kashmiri ki raae mein: "*Khuraak ke liye ghalla jama karte waqt* 'كِيْلُوْا طَعَامَكُمْ' *'apne anaaj ko maap lo', ka hukm hai. Lekin jab anaaj ko ghar mein rakh kar istemaal shuru kiya jaae to phir us bartan mein baaqi-maanda*[1] *anaaj ka maap karna barkat ko khatam kar deta hai. (Jaise ke hadees-e-Ayesha رضی اللہ عنہا mein bayan kiya gaya hai)*. (Faiz al-Baari: V3 P221)

Haafiz Ibne Hajar ki raae mein "'*Ghalle ke maap lene*' *ka hukm len-den ke waqt hai, kyounke baae-o-mushtari ke huqooq uske saath munsalik*[2] *hote hain. Jahan tak kharch karte waqt maap karne ka taalluq hai, to basa-auqaat ye bukh par aamaada karta hai, isi liye kharch ke liye ghalla dete waqt maapna na-pasandida hai*". (Fath-ul-Baari: V11 P281, neez mulaahaza ho: Fath-ul-Baari: V4 P346. Allama Taiyyabi ki bhi yehi raae hai, mulaahaza ho: Sharah at-Taiyyabi: 9/2851, neez dekhiye Sahih Bukhari: Mutarjim Maulana Muhammad Dawood Raaz: V7 P703)

② Imam Bukhari ne Hazrat Asma رضی اللہ عنہا se riwayat naql ki hai, (ke) unho'n

[1] T: (بَاقِی مانْدَه) Bachaa hua, baaqi [RKT]
[2] T: (مُنْسلِکْ) Shaamil, waabasta, juda hua [RKT]

ne bayan kiya: (ke) "*Maine arz kiya: Ya Rasool Allah ﷺ! Mere paas sirf wohi maal hai, jo (mere shauhar) Zubair رضی اللہ عنہ mere paas rakhte hain. Kya main (us mein se) sadqa kar sakti hoo'n?*".

Aap ﷺ ne farmaya:

Sadqa karo aur jod ken a rakho, kahee'n (Allah Ta'ala ki jaanib se) tum se bhi rok (na) liya jaae.

تَصَدَّقِيْ وَلَا تُوْعِيْ، فَيُوْعٰى عَلَيْكِ.

(Bukhari: V5 P217 H2590)

Aur doosri riwayat mein hai:

(Allah Ta'ala ki raah mein) Kharch karo, gina na karo, taake tumhe'n gin ken a mile aur jod ke na rakho, to tum se bhi Allah Ta'ala rok le'n.

أَنْفِقِيْ، وَلَا تُحْصِيْ، فَيُحْصِيَ اللّٰهُ عَلَيْكِ، وَلَا تُوْعِيْ، فَيُوْعِيَ اللّٰهُ عَلَيْكِ.

(Bukhari: V5 P217 H2591)

Dono riwayaat mein Aap ﷺ ne 'اَلْإِيْكَاءُ' aur 'اَلْإِحْصَاءُ' se mana farmaya hai.

'اَلْإِيْكَاءُ' Bartan ke kinaare ko tasme se bandha hai.

'اَلْإِحْصَاءُ' ke maane: Maap karke ya ginti karke kisi cheez ki miqdaar ko jaanna hai.

In dono riwayaat ka maqsood Hazrat Asma رضی اللہ عنہا ko ghalle ke maap karne se mana karna nahi, balke maqsood khatam hone ke khadshe ke sabab, sadqa na karne se rokna tha.

Khud Haafiz Ibne Hajar ne likha hai:

'مَعْنٰى' (ye hai ke) khatam hone ke khadshe ki bina par, sadqa na dene se, mana karna hai.

وَالْمَعْنٰى النَّهْيُ عَنْ مَّنْعِ الصَّدَقَةِ خَشْيَةَ النَّفَادِ. (Fath al-Baari: V3 P300)

Hazrat Haafiz رحمہ اللہ ek-doosre muqaam par raqam-taraaz hain:

Aur 'مَعْنٰى' ye hai, ke bartan mein jod kar na rakho aur kharch (yaane sadqa) karne mein bukhl na karo, (agar tum ne aise kiya), to tumhe'n

وَالْمَعْنٰى لَا تَجْمَعِيْ فِي الْوِعَآءِ، وَتَنْخَلِيْ بِالنَّفَقَةِ، فَتُجَازٰى بِمِثْلِ ذٰلِكَ.

(Fath al-Baari: V5 P218; Umda-tul Qaari: V11 P247)

usi ke misl badla diya jaae.

③ Imam Bayhaqi ne Hazrat Abu Huraira ﷺ ke hawaale se riwayat naql ki hai, ke beshak Nabi-e-Kareem ﷺ ne farmaya: "*Aye Bilal ﷺ! Kharch karo aur arsh waale (Rabbul Izzat) se tangdasti ka khadsha na rakho*". (Is hadees ki takhreej is kitaab ke safha 76 mein mulaahaza keejiye)[1]

Allama Taiyyabi ne is hadees se istidlaal karte hue likha hai:

Aur kharch karte waqt ginna aur hisaab kitaab mamnoo hai.

وَعِنْدَ الْإِنْفَاقِ إِحْصَآءٌ وَّضَبْطٌ، وَهُوَ مَنْهِيٌّ عَنْهُ. (Sharah at-Taiyyabi: V9 P2851)

Is hadees se zaati istemaal mein kharch karte waqt '*maap-tol ki mumaaniat*' par istidlaal … wallahu ta'ala aalam … wazni maaloom nahi hota. Mamnooa baat '*kharch karte hue bukh karna aur haath ko rokna*' nazar aati hai.

Istemaal ki khaatir diye jaane waale anaaj ko maap-tol kar dene ke baare mein Allama Aeni ne ek mazeed baat tehreer ki hai:

Bila-shubha Aap ﷺ apne ghar waalo'n ke liye saal ka anaaj zakhira karte the aur ye to us (yaane zakhira kiye jaane waale anaaj) ki miqdaar jaanne ke baad hi hota tha.

وَقَدْ كَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَّخِرُ لِأَهْلِه قُوْتَ سَنَةٍ، وَلَمْ يَكُنْ ذَاكَ إِلَّا بَعْدَ مَعْرِفَةِ الكَيْلِ. (Umda-tul-Qaari: V11 P247)

❺ Aaghaaz mein zikr-karda ahadees par mohaddiseen ke tehreer-karda unwanaat:

Ahadees par teen (3) mohaddiseen ke tehreer-karda unaween hasb-e-zel hain:

① Imam Bukhari ne likha hai:

(Anaaj ke) Maap-tol ke mustahab hone ke mutaalliq baab.

بَابُ مَا يُسْتَحَبُّ مِنَ الْكَيْلِ. (Bukhari: V4 P345)

② Imam Ibne Majah

[1] T: Ye safha number urdu pdf ka hai aur is roman edtion ke liye dekhiye safha: P54 [RSB]

Ghalle ke maap-tol mein barkat ki ummeed ke mutaalliq baab.

بَابُ مَا يُرْجٰى فِيْ كَيْلِ الطَّعَامِ مِنَ الْبَرَكَةِ.
(Sunan Ibne Majah: P374)

③ Imam Bayhaqi

Ghalle ke maap-tol se barkat talab karne ke mutaalliq waarid-shuda (ahadees) ke mutaalliq baab.

بَابُ مَا جَآءَ فِي ابْتِغَآءِ الْبَرَكَةِ مِنْ كَيْلِ الطَّعَامِ. (Sunan Kubra: V6 P52)

Tambeeh:

In teeno unaween mein anaaj ke maap-tol ki badaulat haasil hone waali barkat ko bae-o-sharaa ke saath makhsoos nahi kiya gaya.

❻ Barkat Ke Hone Se Muraad

Allama Munaawi likhte hain:

Yaane us mein khair, barkat aur izaafa hota hai.

أَيْ يَحْصُلُ فِيْهِ الْخَيْرُ وَالْبَرَكَةُ وَالنَّمُوُّ.
(Faiz al-Baari: V5 P60)

❼ Maap-tol Karte Waqt Ittiba-e-Sunnat Ki Niyyat Ka Hona:

Anaaj ka maap-tol karte waqt, niyyat Aap ﷺ ki sunnat par amal karna ho. Allama Taiyyabi raqam-taraaz hain:

Pas jis shakhs ne Rasool Allah ﷺ ki sunnat (par amal-paera hone) ka ehtemaam kiya, to wo duniya mein azeem barkat aur aakhirat mein azeem ajr paaega.

فَمَنْ رَاعٰى سُنَّةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجِدْ بَرَكَةً عَظِيْمَةً فِيْ الدُّنْيَا، وَأَجْرًا عَظِيْمًا فِيْ الْآخِرَةِ. (Sharah at-Taiyyabi: 9/2851)

Haafiz ibne Hajar ne qalam-band kiya hai, ke ghalle mein maap-tol karne se barkat, Aap ﷺ ke hukm ki taameel se haasil hoti hai, aur jab us baare mein hukm-udooli[1] ki jaati hai, to nafarmaani ki nahoosat ki bina par barkat kheench li jaati hai.

Hazrat Haafiz رحمۃ اللہ علیہ mazeed likhte hain, ke "*Barkat sirf maap-tol se haasil nahi hoti hai, balke uske saath maap-tol ke hukm ki taameel (ki niyyat*

[1] T: (حُكْم عُدُولى) Hukm na maanna, inkaar karna [FL]

bhi) shaamil hoti hai". (Fath al-Baari: V4 P246)

Guftagu ka khulaasa ye hai, ke ghalle mein barkat ke talabgaar bae-o-sharaa aur istemaal ke liye, lete-dete waqt, sunnat-e-nabawi ﷺ ki paerawi karte hue maap-tol kare'n.

Aye Rabb-e-Kareem hame'n aisa hi karne ki taufeeq ataa farmaiye.

إِنَّكَ قَرِيْبٌ مُّجِيْبٌ.

11. Adaaigi-e-Qarz Ka Saccha Iraada

Rizq ke asbaab mein se ek '*Qarz adaa kanr ka khara, saccha aur musammam*[1] *iraada*' hai. Is baare mein hasb-e-zel teen (3) unaween ke tahat tafseel mulaahaza farmaiye:

① Teen (3) Ahadees

② Adaaigi-e-qarz ke khare aur musammam iraade ke samaraat.

③ Adaaigi-e-qarz ke sacche iraade ki barkat ka ek (1) waaqia.

① Teen (3) Ahadees

❶ Imam Ahmad ne Hazrat Ayesha ؓ se riayat naql ki hai, ke unho'n ne bayan kiya: "*Beshak Rasool Allah ﷺ ne farmaya:*"

مَا مِنْ عَبْدٍ كَانَتْ لَهُ نِيَّةٌ فِيْ أَدَآءِ دَيْنِه إِلَّا كَانَ لَهُ مِنَ اللّٰهِ عَزَّوَجَلَّ عَوْنٌ.

Koi banda aisa nahi, ke uski qarz adaa karne ki niyyat ho, magar Allah Azzo Wajal ki taraf se uski madad hoti hai.

(Al Musnad: V41 P213-214 H24679, Shaikh Albani ne ise 'sahih li-ghaerihi' aur Shaikh Arnaout aur unke rufaqa ne 'hasan' qaraar diya hai, mulaahaza ho: Sahih Targheeb wat-Tarheeb; V2 P349; Haamish al-Musnad: V41 P214)

Ek aur riwayat mein hai:

[1] T: (مُصَمَّم) Pukta taur par, pukhta iraade ke saath [RKT]

كَانَ مَعَهُ مِنَ اللّٰهِ عَوْنٌ وَّحَافِظٌ.

Uske liye Allah Ta'ala ki taraf se madad aur muhaafiz hota hai.

(Al Musnad: V43 P26 H26127, Shaikh Arnaout aur unke rufaqa ne 'hasan' kaha hai, mulaahaza ho: Haamish al-Musnad: V43 P226)

Aur Tabarani ki riwayat mein hai:

كَانَ لَهُ مِنَ اللّٰهِ عَوْنٌ وَّ سَبَّبَ لَهُ رِزْقًا.

Uske liye Allah Ta'ala ki jaanib se iaanat[1] hoti hai aur wo uske liye rizq ka sabab bana dete hain.

(Targheeb wat-Tarheeb: V2 P568; Majma' az-Zawaaed: V4 P132, Shaikh Albani ne ise 'hasan' kaha hai, mulaahaza ho Sahih Targheeb wat-Tarheeb: V2 P349)

❷ Imam Bukhari ne Hazrat Abu Huraira ﷺ ke hawaale se Nabi-e-Kareem ﷺ se riwayat naql ki hai, ke Aap ﷺ ne farmaya:

مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيْدُ أَدَآءَهَا أَدَّى اللّٰهُ عَنْهُ. (Bukhari: V5 P53-54 H2387)

Jo shakhs logo'n ke maal (bataur-e-qarz) adaa karne ki niyyat se leta hai, to Allah Ta'ala usse adaa karwa dete hain.

❸ Imam Ibne Majah ki Hazrat Maimoona ﷺ ke hawaale se riwayat-karda hadees mein hai, ke unho'n ne bayan kiya, ke: "*Maine apne Nabi aur Khaleel ﷺ ko farmate hue suna:*"

مَا مِنْ مُّسْلِمٍ يَّدَّانُ دَيْنًا، يَعْلَمُ اللّٰهُ يُرِيْدُ أَدَآءَهُ، إِلَّآ أَدَّى عَنْهُ فِيْ الدُّنْيَا.

(Sunan Ibne Majah: V2 P56 H2432, Shaikh Albani ne ise 'sahih' qaraar diya hai, Sahih Sunan Ibne Majah: V2 P52)

Koi musalman aisa nahi, ke wo qarz le aur Allah Ta'ala ko uske mutaalliq maaloom ho, ke wo uski adaaigi ka iraada rakhta hai, magar Allah Ta'ala duniya mein usse adaa karwa dete hain.

② Adaaigi-e-qarz ke khare aur musammam iraade ke Paanch (5) samaraat.

Mazkoora-baala ahadees se '*qarz ki adaaigi ke sacche aur pukhta iraade*' ki darj-e-zel barakaat maaloom hoti hain:

❶ Allah Ta'ala ka aese maqrooz ki nusrat-o-iaanat farmana.

[1] T: (اِعانَت) Madad, imdaad [RKT]

❷ Uske liye muhaafiz muqarrar farmana.

❸ Uske liye rizq ka sabab mohiyya farmana.

❹ Uske liye qarz ko adaa karwa dena.

❺ Ye adaaigi duniya hi mein karwa dena.

③ Adaaigi-e-qarz ke sacche iraade ki barkat ka ek (1) waaqia:

Imam Bukhari ne Hazrat Abdullah bin Zubair ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya:

Jab (jung e) Jamal ke din Zubair ﷺ khade hue, (to) unho'n ne mujhe bulaya. Main unke pehlu mein ja khada ho gaya, to unho'n ne farmaya:

يَا بُنَيَّ! إِنَّهُ لَا يُقْتَلُ الْيَوْمَ إِلَّا ظَالِمٌ أَوْ مَظْلُوْمٌ، وَإِنِّيْ لَآ أُرَانِيْ إِلَّا سَأُقْتَلُ الْيَوْمَ مَظْلُوْمًا، وَإِنَّ مِنْ أَكْبَرِ هَمِّيْ لَدَيْنِيْ. أَفَتُرَى يُبْقِيْ دَيْنُنَا مِنْ مَّالِنَا شَيْئًا؟

Aye mere chote se (yaane pyaare) bete! Bila-shubha aaj ke din maara jaane waala ya zaalim hoga ya mazloom. Beshak main samajhta hoon ke main aaj mazloom qatl kiya jaaunga. Yaqinan mere liye sabse ziyaada fikr waali baato'n mein se (ek (1) baat) mere qarz ka muaamala hai. Kya tum samajhte ho, ke qarz adaa karne ke baad hamare maal mein se koi cheez bachegi?

Unho'n ne (mazeed) farmaya:

يَا بُنَيَّ! بِعْ مَالَنَا، فَاقْضِ دَيْنِيْ. وَأَوْصٰى بِالثُّلُثِ..وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَاتٍ.

Aye mere chote se (yaane pyaare) bete! Hamare maal ko farokht karke mere qarz ko adaa karna. Aur unho'n ne (qarz ki adaaigi ke baad bachne waale maal ke) ek-tihaai ⅓ ki wasiyyat ki. Us waqt unke nau (9) bete aur nau (9) betiyaa'n thee'n.

Abdullah ﷺ ne bayan kiya:

فَجَعَلَ يُوصِيْنِيْ بِدَيْنِه، وَيَقُوْلُ: يَا بُنَيَّ! إِنْ عَجَزْتَ عَنْهُ فِيْ شَيْءٍ فَاسْتَعِنْ عَلَيْهِ مَوْلَايَ.

Phir wo apne qarz ke baare mein mujhe wasiyyat farmate rahe. (Dauraan-e-guftagu hi) farmane lage: Agar us (yaane qarz ki adaaegi) ki kisi cheez ke baare mein be-bas ho jaao to us silsile mein mere maula se madad talab karna.

Unho'n ne bayan kiya: "*Wallah! Main unka maqsood samajh na saka, to maine arz kiya:*"

يَا أَبَتِ! مَنْ مَوْالَاكَ؟

Aye mere abba! Aap ka maula kaun hain?.

Unho'n ne farmaya: "*Allah Jalle Jalaalahu*".

فَوَاللّٰهِ! مَا وَقَعْتُ فِيْ كُرْبَةٍ مِنْ دَيْنِه إِلَّا قُلْتُ: يَا مَوْلَى الزُّبَيْرِ! إِقْضِ عَنْهُ دَيْنَهُ.

Unho'n (Abdullah ﷺ) ne bayan kiya: Allah ki qasam! main unke qarz ke muaamale mein kisi pareshani mein mubtala nahi hua, magar maine kaha: Aye Zubair ﷺ ke maula! Unka qarz unse adaa karwa deejiye.

(To wo use adaa karwa dete)

Chunache Zubair ﷺ (usi mauqa par) qatl kiye gae. Unho'n ne (tarka mein) dirham-o-dinar (yaane naqd ruqoom) nahi chode. Unka tarka araazi tha, jis mein ghaba ki zameen bhi shaamil thi, giyaara (11) makanaat Madina Taiyyaba mein, do (2) ghar Basra mein, ek (1) ghar Kufa mein aur ek (1) Misr mein tha.

Unho'n ne bayan kiya: "*Unke zimme qarze ka pase manzar ye tha, ke koi shakhs unke paas apna maal amaanat rakhte ke liye aata, to Zubair ﷺ farmate: Main (bataur-e-amaanat) nahi (rakhunga), lekin (us soorat mein rakh sakta hoo'n ke ye mere zimme) qarz hai, kyounke maujhe uske zaaya hone ka khadsha hai*".

Abdullah bin Zubair ﷺ ne bayan kiya: "*Maine unke zimme qarz ki raqm ka hisaab kiya, (to) wo baaees (22) lakh tha*". Abdullah bin Zubair se

Hakeem bin Hizaam ﷺ mile, to daryaaft kiya: "*Aye bhatije! Mere bhai ke zimme kitna qarz hai?*" Unho'n ne (asal raqm) chupaate hue kaha: "*Ek (1) lakh*".

Hakeem ﷺ ne farmaya:

وَاللهِ! مَآ أَرَى أَمْوَالَكُمْ تَسَعُ لِهٰذِه.

Wallah! Main nahi samajhta, ke tumhare maal is (ki adaaigi) ke liye kaafi hain.

Abdullah ne unse kaha:

أَفَرَأَيْتَكَ إِنْ كَانَتْ أَلْفَيْ أَلْفٍ وَمِائَتَيْ أَلْفٍ؟

Agar wo baaees (22) lakh ho, to phir aap ki kya raae hogi?.

Unho'n ne jawaab diya:

مَا أُرَاكُمْ تُطِيْقُوْنَ هٰذَا، فَإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ، فَاسْتَعِينُوا بِيْ.

Main nahi samajhta, ke tum us (ke adaa karne) ki istitaa-at rakhte ho, so agar tum us silsile mein kisi cheez ke baare mein bebas ho jaao, to mujhse ta-aawoon[1] talab kar lena.

Unho'n (Abdullah) ne bayan kiya: "*Zubair ﷺ ne ghaba ki jaaedaad ek (1) lakh sattar (70) hazaar mein kharidi thi, Abdullah ne use sola (16) lakh mein farokht kiya*".

Phir unho'n ne (Abdullah) ne elaan kiya: "*Zubair ﷺ ke zimme jiska qarz ho, wo ghaba mein aakar ham se mil le*".

Chunache Abdullah bin Jaafar ﷺ aae … aur unke Zubair ﷺ ke zimme chaar (4) lakh the … unho'n ne Abdullah se kaha: "*Agar tum chaaho to main ye qarz chod deta hoo'n*".

Abdullah ne kaha: "*Nahi*".

Unho'n ne kaha: "*Agar tum (adaaigi mein) taakheer karna chaaho to takheer karlo*".

Abdullah ne kaha: "*Nahi*".

Unho'n (yaane Ibne Jaafar) ne kaha: "*Is (zameen) mein se mere hisse ka*

[1] T: (تَعَاوُن) Ek-doosre ki madad karna [RKT]

qita muqarrar kardo".

Abdullah ne kaha: "*Aap ke liye yaha'n se yahan tak hai*".

Abdullah ﷺ ne un (ki zameen aur makanaat) mein se farokht karke unka mukammal qarz adaa kar diya. (to phir bhi) us (yaane ghaba ki zameen) se saadhe chaar hisse baaqi the. Hazrat Muawiya ke paas Abdullah ﷺ aae … unke yaha'n Amr bin Usman, Munzir bin Zubair aur Ibne Zuma'h the…

Muawiya ﷺ ne poocha: "*Ghaba ki jagah ki kya qeemat muqarrar hui hai?*"

Unho'n (Abdullah) ne jawab diya: "*Har hissa ek (1) lakh ka*".

Unho'n (Muawiya) ne daryaaft kiya: "*Kitne hisse baaqi hain?*"

Unho'n (Abdullah) ne jawab diya: "*Saadhe chaar 4.5*".

Munzir bin Zubair ﷺ ne kaha: "*Main ek hissa ek (1) lakh mein leta hoo'n*". Amr bin Usman ne kaha: "*Main ek (1) hissa ek (1) lakh mein leta hoo'n*". Ibne Zuma'h ne kaha: "*Main ek (1) hissa ek (1) lakh mein leta hoo'n*". Muawiya ﷺ ne poocha: "*Kitne (hisse) baaqi hain?*"

Unho'n (Abdullah) ne jawab diya: "*Dedh (1.5)*". Unho'n (Muawiya ﷺ) ne kaha: "*Main use dedh (1.5) lakh mein leta hoo'n*".

Jab Abdullah bin Zubair ﷺ qarz ki adaaigi kar chuke, to Zubair ﷺ ki aulaad ne kaha: (Ab) Hamari meeraas hamare darmiyaan taqseem kar deejiye.

Unho'n (Abdullah) ne jawaab mein kaha:

لَا، وَاللهِ! لَآ أُقْسِمُ بَيْنَكُمْ حَتّٰى أُنَادِيَ بِالْمَوْسِمِ أَرْبَعَ سِنِيْنَ: أَ لَا مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ دَيْنٌ فَلْيَأْتِنَا، فَلْنَقْضِه.

Nahi, Wallah! Main tumhare darmiyaan (meeraas) taqseem nahi karunga, yahan tak ke main chaar (4) saal tak mausam (yaane hajj ke aiyyaam) mein elaan na kar lu'n: Suno! Jis kisi ka Zubair ﷺ ke zimme qarz ho, wo hamare paas aae, to

ham use adaa kar de'nge.

Unho'n (raawi) ne bayan kiya: Wo har saal mausam mein elaan karte rahe, jab chaar (4) saal guzar gae to unho'n ne unke darmiyaan (meeraas) taqseem kardi.

Unho'n (raawi) ne bayan kiya: Zubair ﷺ ki chaar (4) biwiya'n thee'n. Unho'n (yaane Abdullah) ne (hasb-e-wasiyyat) tihaai hissa (qarz ke baad bachi hui raqm se) nikaal liya tha. Phir har biwi ke hisse mein baara-baara (12-12) lakh ki raqm aai. (Bukhari: V6 P327 H3129)

Is waaqia se maaloom hone waali mutaaddid baato'n mein se do (2) darj-e-zel hain:

❶ Hazrat Zubair ﷺ ka qarz ki adaaigi ka ehtemaam aur fikr:

Is baat par dalaalat karne waali baato'n mein se teen (3) hasb-e-zel hain:

① Unka apne gumaan ke mutaabiq qatl kiye jaane waale din apne bete se farmana: "*Yaqinan mere liye sabse fikr waali baato'n mein se ek (1) (baat) mere qarz ka muaamala hai*".

Ek-doosri riwayat mein hai: Unho'n ne farmaya:

أُنْظُرْ يَا بُنَيَّ! دَيْنِيْ، فَإِنِّيْ لَآ أَدَعُ شَيْئًا أَهَمُّ إِلَيَّ مِنْهُ. (Fath-ul-Baari: V6 P235)

Mere chote se (yaane pyaare) bete! Mere qarz ka muaamala dekhna, kyounke meri nigaah mein, main apne peeche isse ziyaada ehmiyat waali baat chod kar nahi jaa raha.

② Unho'n ne mazeed farmaya: "*Aye mere chote se (yaane pyaare) bete! Hamare maal ko farokh karke qarz adaa karna*".

③ Unho'n ne qarz ki adaaigi ka ehtemaam karne ki taakeed karte hue ye bhi farmaya: "*Agar us hawaale se kisi baare mein be-bas ho jaao to mere maula (yaane Allah Ta'ala) se madad talab karna*".

❷ Sacche iraade ki barkat se ba-zaahir bahut mushkil qarz ki waapsi

Qaaraeen kiraam ke liye hasb-e-zel baato'n ko pesh-e-nazar rakhne se

taufeeq-e-Ilaahi se soorat-e-haal ka tasawwur karna aasaan hoga:

① Unke zimme qarz baaees (22) lakh tha.

② Unke chacha-zaad bhai Hazrat Hakeem bin Hizaam ﷺ ki raae mein agar qarz ki raqm sirf ek (1) lakh hoti, to bhi Hazrat Zubair ﷺ ka choda hua maal uski adaaigi ke liye kaafi nahi tha. Jab unhe'n batalaya gaya, ke qarz ki raqm baaees (22) lakh hai to unho'n ne be-saakhta farmaya: "*Main nahi samajhta ke tum uske adaa karne ki istitaa-at rakhte ho*".

Haafiz Ibne Hajar likhte hain:

وَالْوَاقِعُ أَنَّهُ كَانَ دُوْنَ الدُّيُوْنَ بِكَثِيْرٍ إِلَّآ أَنَّ اللهَ تَعَالٰى بَارَكَ فِيْهِ. (Fath-ul-Baari: V6 P235)

Haqiqat ye hai, ke wo (yaane unka tarka) (unke zimme) qarz ke muqaable mein bahut hi ziyaada kam tha, lekin Allah Ta'ala ne us mein barkat daal di.

③ Hazrat Zubair ﷺ ne ghaba ki ek (1) jaaedaad ek (1) lakh sattar (70) hazaar mein kharidi thi, Allah Ta'ala ne use sola (16) lakh mein farokh karwa diya.

④ Qarz ki adaaigi ke liye kisi se na maali ta-aawoon lene ki zaroorat pesh aai, aur na hi kisi se qarz ki kulli ya juzwi maafi ki darkhwaast ki gai, balke us baare mein ki gai peshkash ko bhi qubool na kiya gaya.

⑤ Allah Kareem ne saare muaamale mein is qadr barkat farmai, ke na sirf saara qarz adaa ho gaya, balke wurasa ko itna ziyaada maal wirse mein mila, ke chaar (4) biwiyo'n mein se hare k ka hissa baara (12) lakh tha.

Khulaasa-e-guftagu ye hai, ke maqrooz log qarz ki adaaigi ka khara, saccha aur khaalis musammam iraada kare'n, Allah Ta'ala unki nusrat-o-iaanat farmaenge. Unki nigahdaasht aur hifaazat ke liye muhaafiz muqarrar farma denge aur duniya hi mein unka qarz adaa karwa denge.

وَمَا ذٰلِكَ عَلَى اللهِ بِعَزِيْزٍ.*

*Aur Allah Ta'ala ke liye ye chandaa'n[1] mushkil nahi.

Haafiz Ibne Hajar doosri hadees ki sharah mein likhte hain: "*Is mein 'adaaigi-e-qarz ke liye' niyyat ki durustagi ki targheeb aur uski kharaabi se daraya gaya hai*". (Fath-ul-Baari: V5 P54)

12. Salaam keh kar ghar mein daakhila, 13. Masjid ki taraf jaana, 14. Jihaad Fee Sabeelillah ke liye nikalna, 15. Mareez ki iyaadat, 16. Haq baat mein haakim ki nusrat, 17. Gheebat kiye baghaer ghar baethna.

Mazkoora-baala che (6) baate'n rizq ke asbaab mein se hain. Taufeeq-e-Ilaahi se is muqaam par unke mutaalliq hasb-e-zel do (2) unwano'n ke zimn mein guftagu ki jaaegi:

① Do (2) riwayaat

② Un riwayaat ke hawaale se do (2) baate'n

① Do (2) riwayaat

❶ Imam ibne Hibban ne Hazrat Abu Umama ﷺ ke hawaale se riwayat naql ki hai, ke bila-shubha Rasool Allah ﷺ ne farmaya:

ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ: إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَّاتَ أَدْخَلَهُ اللهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ، فَسَلَّمَ، فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ، فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللهِ، فَهُوَ ضَامِنٌ عَلَى اللهِ.

(Al Ihsaan Fee Sahih Ibne Hibban: V2 P251-252 H499. Shaikh Albani aur Shaikh Arnaout ne ise 'sahih' qaraar

Teen (3) (aqsaam ke log) un sab ki zimmedaari Allah Ta'ala par hai: (Un mein se har ek) Agar zinda rahe to use rizq diya jaaega, aur uski kifaayat ki jaaegi aur agar faut ho gaya, to Allah Ta'ala use jannat mein daakhil farmaenge: Jo apne ghar mein daakhil hote waqt salaam kahe, to uske zaamin Allah Ta'ala hain, jo masjid ki taraf nikle to uske

[1] T: (چَنْداں) Bilkul, koi [RKT]

zaamin Allah Ta'ala hain, aur jo Allah Ta'ala ki raah mein (jihaad) ke liye nikle, to uske zaamin Allah Ta'ala hain.

diya hai, mulahaza ho: Sahih Targheeb wat-Tarheeb: V1 P248; Haamish al-Ihsaan: V2 P252)

❷ Imam Ibne Hibban ne Hazrat Muaaz bin Jabal ﷺ ke hawaale se Rasool Allah ﷺ se riwayat naql ki hai, ke Aap ﷺ ne farmaya:

Jo shakhs Allah Ta'ala ki raah mein jihaad kare, to uske zaamin Allah Ta'ala hain, jo shakhs mareez ki iyaadat kare, to uske zaamin Allah Ta'ala hain, jo shakhs pehle ya pichle-peher masjid ki taraf jaae, to uske zaamin Allah Ta'ala hain, jo shakhs imam ki tauqeer[1] aur iaanat-o-nusrat ke liye uske paas aae, to uske zaamin Allah Ta'ala hain, aur jo shakhs logo'n ki gheebat ke baghaer, apne ghar mein baethe, to uske zaamin Allah Ta'ala hain.

مَنْ جَاهَدَ فِي سَبِيْلِ اللهِ، كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ عَادَ مَرِيْضًا، كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ غَدَآ إِلٰى مَسْجِدٍ أَوْ رَاحَ، كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ دَخَلَ عَلٰى إِمَامٍ يُعَزِّرُهُ، كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ جَلَسَ فِيْ بَيْتِه لَمْ يَغْتَبْ إِنْسَانًا، كَانَ ضَامِنًا عَلَى اللهِ.

(Al Ihsaan Fee Sahih Ibne Hibban: V2 P94-95 H372. Shaikh Arnaout ne iski 'sanad ko hasan' qaraar diya hai, mulahaza ho: Haamish al-Ihsaan: V2 P90)

② In riwayaat ke hawaale se do (2) baate'n

❶ Pehli aur doosri riwayat se maaloom hota hai ke Allah Ta'ala darj-e-zel che (6) aqsaam ke logo'n ke zaamin hain:

① Salaam ke saath ghar mein daakhil hone waale.

② Masjid ki taraf pehle ya pichle peher jaane waale.

③ Allah Ta'ala ki raah mein nikalne waale.

④ Mareez ki iyaadat karne waale.

⑤ Musalman haakim ki tauqeer aur haq baat mein uski iaanat karne waale.

[1] T: (تَوقِير) Izzat, azmat, taazeem-o-takreem, martaba [RKT]

⑥ Logo’n ki gheebat ke baghaer apne ghar mein baethne waale.

Imam Ibne Hibban ne doosi riwayat par hasb-e-zel unwanaat thereer kiye hai:

ذِكْرُ الْخِصَالِ الَّتِي إِذِ اسْتَعْمَلَهَا الْمَرْءُ كَانَ ضَامِنًا بِهَا عَلَى اللهِ جَلَّ وَعَلَا.

Un khaslato’n ka zikr, jin ke karne waale ke zaamin, Allah Ta'ala ho jaate hain. (Al Ihsaan Fee Sahih Ibne Hibban: V2 P94)

❷ Aap ﷺ ne pehli riwayat mein, ‘Allah ke zaamin’ hone ke duniyawi aur ukhrawi fawaaed-o-samaraat khud hi darj-e-zel alfaaz ke saath bayan farma diye hain:

إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَّاتَ أَدْخَلَهُ الْجَنَّةَ.

Agar wo zinda raha to use rizq diya jaaega aur (ghamo’n aur pareshaniyo’n) se kifaayat kiya jaaega, aur agar wo faut ho gaya, to Allah Ta'ala use jannat mein daakhil farmaenge.

Allahu Akbar! Allah Ta'ala ka zaamin hona kis qadr azeem aur baa-barkat hai!

Zindagi mein Rabb-e-Razzaaq ki taraf se rizq ka diya jaana aur Qaadir-o-Muqtadir Rabb-e-Kareem ki jaanib se pareshaniyo’n aur ghamo’n se kifaayat kiya jaana!

Mazeed-baraa’n ukhrawi zindagi mein jannato’n ke Maalik Rabbul Izzat ka un mein daakhil farmana!

Imam Ibne Hibban ne pehli riwayat par darj-e-zel unwaan thereer kiye hain:

ذِكْرُ تَضَمُّنِ اللهِ جَلَّ وَعَلَا دُخُوْلَ الْجَنَّةِ لِلْمُسْلِمِ عَلَى أَهْلِه عِنْدَ دُخُوْلِه عَلَيْهِمْ إِنْ مَّاتَ، وَكِفَايَتِه وَرِزْقِه إِنْ عَاشَ.

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V2 P251)

Allah Ta'ala ki jaanib se ghar daakhil hote waqt apne ghar waalo’n par salaam kehne waale ke liye, faut hone ki soorat mein jannat mein daakhile aur zinda rehne ki haalat mein kifaayat kiye jaane aur rizq diye jaane ki zamaanat ka zikr.

Rizq ke talabgaar, pareshaniyo'n se najaat ke khwahaa'n aur jannat jaane ke khwahishmand log mazkoora-baala khaslato'n ko apni zindagi ka hissa banae'n.

اَللّٰهُمَّ اجْعَلْنَا بِرَحْمَتِكَ مِنْهُمْ. إِنَّكَ سَمِيْعٌ مُّجِيْبٌ.*

* Aye Allah! Apni rahmat se hame'n un logo'n mein shaamil farma deejiye. Bila-shubha aap khoob sunne waale aur duaao'n ko bahut qubool farmane waale hain.

18. Hudood Ka Qiyaam

Rizq ke asbaab mein se ek 'Allah Ta'ala ki zameen par hudood ka qaayam karna' hai. Is baare mein mundarja zel do (2) unwanaat ke tahat tafseel mulaahaza farmaiye:

① Teen (3) riwayaat.

② Un riwayaat ke hawaale se teen (3) baate'n.

① Teen (3) riwayaat.

❶ Imam Ibne Majah ne Hazrat Ibne Umar ﷺ se riwayat naql ki hai, ke bila-shubha Rasool Allah ﷺ ne farmaya:

إِقَامَةُ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ خَيْرٌ مِّنْ مَطَرِ أَرْبَعِيْنَ لَيْلَةً فِيْ بِلَادِ اللّٰهِ.

Hudood mein se ek (1) hadd ka qaayam karna, Allah Ta'ala ke shehro'n mein chalees (40) raat ki baarish se behtar hai.

(Sunan Ibne Majah: P424 H2537, Shaikh Isam ne ise 'hasan li-ghaerihi' qaraar diya hai, Haamish as-Sunan Ibne Majah: P424, neez mulaahaza ho Sahih Sunan Ibne Majah : V2 P78)

❷ Hazraat-e-Aimma Ahmad, Nasai, Ibne Majah, aur Ibne Hibban ne Hazrat Abu Huraira ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya: "*Rasool Allah ﷺ ne irshad farmaya*":

حدٌّ يُّعْمَلُ بِهِ فِيْ الْأَرْضِ خَيْرٌ لِّأَهْلِ الْأَرْضِ مِنْ أَنْ يُّمْطَرُوْا أَرْبَعِيْنَ صَبَاحًا.

Zameen mein (ek) hadd ka qaayam kiya jaana, ahle zameen ke liye chalees (40) din baarish kiye jaane se behtar hai.

(Al Musnad: V18 P29 H9212 [Egyptian edition]; Sunan Nasai: V8 P75-76; Sunan Ibne Majah: P424 H2538; Al Ihsaan Fee Taqreeb Sahih Ibne hibban: V10 P244 H4398, alfaaz-e-hadees Sunan Ibne Majah ke hain, Al-Musnad aur Sunan Nasai mein 'ثَلَاثِين صَبَاحًا' (30 din) ke alfaaz hain. Shaikh Albani aur Shaikh Isam ne ise 'hasan li-ghaerihi' kaha hai. Dr. Al-Hussaini Abdul Majeed Hashim ne Al-Musnad ki 'sanad ko sahih' qaraar diya hai. Mulaahaza ho: Sahih Targheeb wat-Tarheeb: 2/5895; Haamish Sunan Ibne Majah: P424; Haamish al-Musnad: V18 P29)

❸ Imam Nasai ne Hazrat Abu Huraira ﷺ se riwayat naql ki hai, (ke) unho'n ne farmaya:

إِقَامَةُ حَدٍّ بِأَرْضٍ خَيْرٌ لِّأَهْلِهَا مِنْ مَّطَرٍ أَرْبَعِيْنَ لَيْلَةً.

Kisi zameen mein hadd ka qaayam karna, wahan ke logo'n ke liye chalees (40) raat ki baarish se behtar hai.

(Sunan Nasai: V8 P76, Shaikh Albani ne ise 'hasan' qaraar diya hai. Mulaahaza ho Sahih Sunan Nasai: 3/1013. Shaikh ﷺ ne is mauqoof[1] riwayat ko marfoo[2] ke hukm mein kaha hai)

Note: Isi baare mein Imam Samwiya ne 'Al-Fawaaid' mein aur Imam Tabarani ne 'Al Mojam al-Kabeer' aur 'Al Ausat' mein Hazrat Ibne Abbas ke hawaale se Aap ﷺ se hadees riwayat ki hai. (mulaahaza ho: Silsila al-Ahadees as-Sahiha Jild 1 H731 ke tahat)

Agarche ye Hazrat Abu Huraira ﷺ ka qaul hai, lekin goya ke ye Aap ﷺ ka his irshad hai, kyounke Hazraat-e-Sahaba ﷺ aisi baat apni jaanib se bayan nahi karte. Unke aise aqwaal ko 'marfoo hukman' kaha jaata hai

② In riwayaat ke hawaale se teen (3) baate'n.

❶ Imam Ibne Hibban ka doosri riwayat par tehreer-karda unwaan:

ذِكْرُ الْأَمْرِ بِإِقَامَةِ الْحُدُوْدِ فِيْ الْبِلَادِ، إِذْ إِقَامَةُ الْحَدِّ فِيْ بَلَدٍ يَّكُوْنُ أَعَمَّ نَفْعًا مِّنْ أَضْعَافِهِ الْقَطْرَ إِذَا عَمَّتْهُ.

Shehro'n mein iqaamat-e-hadd ke hukm ka zikr, kyounke shaher mein hadd ka qaayam karna uski har jaanib mein hone waali baarish se kai guna ziyaada wasee nafa waali hai.

(Al Ihsaan Fee Taqreeb Sahih Ibne Hibban: V10 P744)

❷ Doosri hadees ki sharah mein Allama Suyuti ka bayan:

[1] T: (مَوقُوف) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]
[2] T: (مَرفُوع) Aisi hadees jis mein sanad ka silsila Aap ﷺ tak pohonchta ho [RSB]

(Ahle zameen ke liey behtar hai) Yaane rizq aur uske alaawa phalo'n aur nehro'n mein ziayada barkat waali hai.

(خَيْرٌ لِّأَهْلِ الْأَرْضِ) أَيْ أَكْثَرُ بَرَكَةً فِيْ الرِّزْقِ وَغَيْرِهِ مِنَ الثِّمَارِ وَالْأَنْهَارِ.
(Sharah as-Suyuti: V8 P76)

❸ Iqaamat-e-hadd ki khair-o-barkat ka sabab:

Allama Taiyyabi iqaamat-e-hadd ki us khair-o-barkat ka sabab bayan karte hue raqam-taraaz hain:

Aur ye is liye hai, kyounke unhe'n qaayam karna, makhlooq ko nafarmaniyo'n aur gunaho'n se rokne aur aasmaan ke darwaazo'n ko khoob acchi tarah kholne ka sabab hai. Unhe'n chodne aur unke mutaalliq laparwaahi mein logo'n ko nafarmaniyo'n mein magan rakhna haia ur yehi baat unke qahat aur khushk-saali ki giraft mein aane aur makhlooq ki barbaadi ka sabab hai.

وَذٰلِكَ لِأَنَّ فِيْ إِقَامَتِهَا زَجْرًا لِّلْخَلْقِ عَنِ الْمَعَاصِيْ وَالذُّنُوْبِ، وَسَبَبًا لِفَتْحِ أَبْوَابِ السَّمَآءِ وَإِرْخَآءِ غِرَابِهَا، وَفِي الْقُعُوْدِ عَنْهَا وَالتَّهَاوُنِ بِهَآ اِنْهِمَاكٌ لَّهُمْ فِيْ الْمَعَاصِيْ، وَذٰلِكَ سَبَبٌ لِّأَخْذِ هِمْ بِالسِّنِيْنِ وَالْجَدْبِ وَإِهْلَاكِ الْخَلْقِ.
(Sharah at-Taiyyabi: 8/7579)

Apni raeeyyat[1] ki khush-haali ke khwahishmand hukmraan apne mulko'n mein sharai hudood qaayam kare'n, taake Allah Ta'ala unke liye khair-o-barkat ke darwaaze khol de'n, tangdasti khatam ho, aur kushaadgi aur rizq ki faraakhi muyassar ho jaae.

Awaam bhi us baare mein apne hukkaam ko majboor kare'n aur iqaamat-e-hudood ki soorat mein unke saath bharpoor ta-aawoon kare'n, shayad ke ummat qahat, khushk-saali aur usrat[2] se najaat haasil kar le.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ.*

*Ye Allah Ta'ala par kuch mushkil nahi.

[1] T: (رَعِيَّت) Wo log jo baadshah ya raja ki sultanat mein aabaad ho'n, riaaya [RKT]
[2] T: (عُسْرَت) Tangi, qillat, dushwaari [RKT]

19. Istiqaamat.

Rizq ke asbaab mein se ek ‘istiqaamat’ hai. Uske mutaalliq hasb-e-zel do (2) unwanaat ke zimn mein guftagu mulaahaza farmaiye:

① Daleel

② Daleel ke hawaale se do (2) baate’n

① Daleel:

Allah Ta'ala ne irshad farmaya:

وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا.
(Surah-al-Jinn: 16)

Aur (ye wahee ki gai hai,) Ke Agar Wo Log Raah (e-haq) Par Istiqlaal[1] Ikhtiyaar Karte, To Ham Unhe’n Bahut Waafir[2] Paani Pilaate.

② Daleel ke hawaale se do (2) baate’n

❶ Istiqaamat ke maane:

① Allama Raaghib Asfahaani likhte hain:

اِسْتِقَامَةُ الْإِنْسَانِ لُزُوْمُ الْمَنْهَجِ الْمُسْتَقِيمِ.

Insaan ki istiqaamat durust manhaj ko chimatna hai. (Al Mufarradaat Fee Ghareeb al-Quran: Maadah ‘قوم’: P418)

② Imam Nawavi thereer farmate hain:

مَعْنَى الْإِسْتِقَامَةِ لُزُوْمُ طَاعَةِ اللّٰهِ تعالٰى.
(Riyaaz as-Saaliheen: P75)

Istiqaamat ke maane Allah Ta'ala ki itaa-at se chimte rehna hai.

❷ Aayat-e-sharifa ke mutaalliq saat (7) mufassireen ke aqwaal:

① Hazrat Ibne Abbas ﷺ ne bayan kiya: “‘اَلْاِسْتِقَامَةُ’ *se maqsood taa-at* (طاعت) *(par jame rehna) hai aur* ‘اَلْغَدَقُ’ *se muraad bahut ziyaada paakiza paani hai*”. (Tafseer at-Tabari: V29 P72)

[1] T: Saabiq-qadmi, paa-mardi, qaaem rehna [RKT]
[2] T: (وَافِر) Ziyaada, kaseer, kasrat se, bahut [RKT]

② Imam Mujaahid ne bayan kiya: "'اَلطَّرِيْقَةُ' *(se muraad) raah-e-haq hai aur* 'لَأَسْقَيْنَاهُمْ مَآءً غَدَقًا' *se maqsood ye hai, ke ham unhe'n bahut ziyaada maal ataa farmate*". (Tafseer at-Tabari: V29 P72. Yehi baat hazraat-e-aimma Ibne Zaid, Saeed bin Jubair, Saeed bin Musaiyyib, Hasan Basri, Qataada, Siddi, aur Zajaaj ne bayan farmai hai. Mulaahaza ho: Tafseer at-Tabari: V29 P72; Zaad al-Musaiyyir: V8 P381; Tafseer al-Quran li-Imam Abdul Razzaq: Al Juz as-Saani: P322; Al-Bahr al-Muheet: V8 P344)

③ Imam Tabari likhte hain: "*Allah Ta'ala farmate hain ek agar wo zaalim log raah-e-haq par istiqaamat ikhtiyaar karte, to ham unke rizq mein kushaadgi aur duniya mein unke liye wusat farma dete*". (Tafseer at-Tabari: V29 P71)

④ Allama Aaloosi ne tehreer kiya hai: *Agar insaan ya jinn dono hi millat-e-islam par jam jaate, to ham unke liye rizq mein wusat farma dete.* 'اَلْمَآءُ الْغَدَقُ' *(waafir paani) ka khusoosi taur par zikr is liye kiya gaya hai, kyounke wo maeeshat ki asaas aur us (yaane paani) ki farawaani rizq ki kushaadgi ki buniyaad hai*". (Rooh al-Maani: V29 P90; Tafseer al-Qaasmi: V17 P210)

⑤ Shaikh Ibne Aashoor raqam-taraaz hain: "*Irshad-e-Baari Ta'ala:* 'لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا' '*Yaqinan ham unhe'n waafir paani pilaate*' *(deen mein istiqaamat) par duniya mein acche badle ka waada Allah Ta'ala ki raza ki alaamat aur aakhirat ke sawaab ki bashaarat hai*". (At-Tehreer wat-Tanweer: V29 P238)

⑥ Syed Qutub aayat-sharifa mein maujood haqaaiq ka zikr karte hue likhte hain: "*Pehli haqiqat ye hai, ke ummato'n aur jamaato'n ki Allah Ta'ala tak pohonchane waale munfarid raaste par istiqaamat aur khush-haal zindagi mein baahami-rabt hai. Ye irtibaat ek (1) saabit-shuda haqiqat hai. Arab sehra mein tang-dasti ki zindagi basar karte the, unho'n ne raah-e-haq pa ristiqlaal ikhtiyaar kiya, to unke liye waafir paani aur kushaada rizq waali zameen sar-nagoo'n kardi gai. Phir jab wo raah-e-haq se hate, to khush-haali se buri tarah mehroom kar diye gae*". (Fee Zilaal al-Quran: 6/3734)

⑦ Shaikh Abu Bakr Jazaairi ne likha hai: "*Allah Ta'ala ka ye mashroot waada sab logo'n aur har zamane aur har jagah ke liye hai*". (Haamish Aseer at-Tafaseer: V5 P452)

Khulaasa-e-guftagu ye hai ke agar log raah-e-haq par istiqlaal-o-istiqaamat se kaarband ho jaae'n, zindagi ke har pehlu aur goshe, etiqadaat, ibadaat, muamalaat, akhlaaq mein, samaaji, ijtimaai, muaashi, siyaasi, infiraadi, ijtimaai, gharz-ye-ke har qism ki zindagi aur har qism ke haalaat, khushi-o-ghami, quwwat-o-zof, sehat-o-bimaari, tawangari aur tangdasti, baala-dasti aur zer-dasti[1], safar-o-hazar, aman-o-jung, gharz-ye-ke har qism ki soorat-e-haal mein Rabbul Aalameen ki shariyat par jame rahe'n, to Allah Ta'ala unhe'n duniya mein kushaadgi, wusat, aur rizq ki faraakhi ataa farmaenge. Ye Rabb-e-Qadeer ka waada sab logo'n ke liye hai, wo kisi bhi zamane mein ho aur kisi bhi jagah reh rahe ho'n, ye waada afraad ke liye bhi hai aur ummato'n aur jamaato'n ke liye bhi.

Pas jo shakhs apne rizq mein kushaadgi ka talabgaar ho, wo Rabb Razzaaq ki shariyat par istiqlaal aur saabit-qadmi se amal-paera ho jaae. Allah Ta'ala hame'n, hamare behen-bhaiyo'n, ahl-o-ayaal aur naslo'n ko aese saadatmand logo'n mein shaamil farma de'n.

إِنَّهٗ سَمِيْعٌ مُّجِيْبٌ.

20. Maasoora Duaae'n

Allah Kareem ne haajaat ko poor karwaane aur napasandida baato'n se mehfooz rehne ke liye apne bando'n ko dua ki soorat mein ek (1) behtareen hatiyaar diya hai. Rizq ke talabgaar us hatiyaar se khoob faaeda uthaae'n. Allah waale hamesha se usse faiz-yaafta hote rehte hain.

Aap ﷺ se bhi talab-e-rizq ke hawaale se mutaaddid duaae'n saabit hain. Taufeeq-e-Ilaahi se Quran-o-Sunnat se us baare mein aath (8) duaae'n zel mein naql ki jaa rahi hain:

① Ibrahim عليه السلام Ki Aulaad Ke Liye Rizq Ki Dua:

Allah Kareem ne Hazrat Ibrahim عليه السلام ke mutaalliq zikr farmaya hai, ke

[1] T: (زیر دَسْتی) Maatahati, mahkoomi, helplessness, subduedness [RKT]

unho'n ne apni aulaad ke liye dua karte hue kaha:

Pas Aap Logo'n Ke Dilo'n Ko Unki Taraf Maael Farma Deejiye Aur Unhe'n Phalo'n Ka Rizq Ataa Farmaiye, Taake Wo Shukr Kare'n.

فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِیْۤ اِلَیْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ یَشْكُرُوْنَ.

(Surah-al-Baqara: 165)

Tambeeh:

Allah Ta'ala ne apne Khaleel Ibrhim ﷺ ki us fariyaad ko qubool farmaya. Usi dua ke asar ka zikr karte hue farmaya:

Aur Kya Ham Ne Unhe'n Ek Baa-aman Haram Mein Jagah Nahi Deen-e-islaam, Jiski Taraf Har Cheez (yaane qism) Ke Phal Kheench Kar Laae Jaate Hain.

اَوَلَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا یُّجْبٰۤى اِلَیْهِ ثَمَرٰتُ كُلِّ شَیْءٍ. (Surah-al-Qasas: 57)

Hazrat Ibrahim ﷺ ne isse pehle jumle mein apni guzaarish ka aaghaaz 'رَبَّنَا' se kiya. Ahle baet sirf usi jumle se apni aulaad ke liye rizq talab karne waala aaghaaz mein 'رَبَّنَا' ilkh ka izaafa karke you'n kahe:

رَبَّنَا ﴿فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِیْۤ اِلَیْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ یَشْكُرُوْنَ﴾

واللہ تعالٰی أعْلَمْ.

② Musa ﷺ Ki Dua:

Hazrat Musa ﷺ firaun ki giraft se bachne ki khaatir be-sar-o-saamaani ke aalam mein uski hudood-e-sultanat se nikal kar madyan pohonche. Ek kooe'n par do (2) ladkiyo'n ko apni bakriyo'n samet alag-thalag dekh kar az-raah-e-taajjub unki haalat ke mutaalliq daryaaft kiya. Aagaahi[1] par unki bakriyo'n ko paani pilaaya aur phir darakht ke saae-tale aakar Allah Ta'ala se darj-e-zel alfaaz ke saath iltija ki:

Aye Mere Rabb! Aap Jo Khair Bhi Meri Jaanib Naazil Farmae'n, Bila-

رَبِّ اِنِّیْ لِمَاۤ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ.

(Surah-al-Qasas: 24)

[1] T: (آگاہی) Aagaah karna, qabl az waqt muttala ya mutanabbe karna [RKT]

shubha Main Uska Mohtaaj Hoo'n.

Dr. Muhammad Luqman Salafi iski tafseer mein likhte hain: "*Musa* ﷺ *ne dono (ladkiyo'n) ki bakriyo'n ko paani pila diya, phir ek (1) darakht ke saae mein jaakar dua ki, ke mere Rabb! Rozi haasil karne ka jo zariya bhi mere saamne zaahir hua hai, main uska mohtaaj hoo'n. Yaane dono ladkiyo'n ke baap ko ek (1) mazdoor ki zaroorat hai aur mujhe rozi ki zaroorat hai*". (Taiseer ur-Rahman: Haashiya: 14 P1098)

Allah Ta'ala ne Musa ﷺ ki fariyaad sun li. Sirf mazdoori hi ataa na ki, balke biwi bhi inaayat farmaai. Us baare mein khud Allah Kareem ne farmaya:

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ۫ قَالَتْ اِنَّ اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا ؕ فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۫ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۲۵﴾ قَالَتْ اِحْدٰىهُمَا يٰۤاَبَتِ اسْتَاْجِرْهُ ۫ اِنَّ خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِيُّ الْاَمِيْنُ ﴿۲۶﴾ قَالَ اِنِّيْۤ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى ابْنَتَيَّ هٰتَيْنِ عَلٰۤى اَنْ تَاْجُرَنِيْ ثَمٰنِيَ حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَاۤ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ؕ سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ﴿۲۷﴾ قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ؕ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿۲۸﴾

(Surah-al-Qasas: 25-28)

Tu Un Do (2) (ladkiyo'n) Mein Se Ek (1) Bahut Haya Ke Saath Chalti Hui, Unke Paas Aai. Usne Kaha: Beshak Mere Waalid Aap Ko Bula Rahe Hain, Taake Aap Ko Hamare Liye (bakriyo'n ko) Pilaane Ki Mazdoori De'n. Pas Jab Wo unke Paas Aae Aur Unke Saamne Apna Qissa Bayan Kiya, (to) Unho'n Ne Kaha: (Ahle baet) Tum Khauf Na Karo, Zaalimo'n Se Bach Kar Nikal Aae Ho. Dono Mein Se Ek Ne Kaha: Aye Mere Baap! Use Ujrat Par Rakh Leejiye, (kyounke) Sabse Behtar Shakhs, Jise Aap Ujrat Par Rakhe'n, Taaqatwar, Amaanatdaar Hi Hai.

Unho'n Ne Kaha: Main Apni In Do (2) Betiyo'n Mein Se Ek Ka Nikaah, Is Shart Par, Aap Se Kar Dena Chaahta Hoo'n, Ke Aath (8) Saal Mere Paas Mulaazimat Karenge. Agar Aap Ne Dus (10) Saal Poore Kar Diye, To Wo Aap Ki Jaanib Se (mere saath bhalaai) Hogi. Aur Main Aap Par Mashaqqat Nahi Daalna Chaahta. Agar Allah Ta'ala Ne Chaaha, To Aap Mujhe Acche Logo'n Mein Se Paaenge.

Unho'n ne (yaane Musa ﷺ) ne kaha: Ye baat mere aur aap ke

darmiyaan tae paaegi. Dono muddato'n mein se, jise bhi main poori karu'n, mujh par koi ziyaadati nahi hogi aur ham dono jo baat tae kar rahe hain, us par Allah Ta'ala gawaah hain.

Rizq ki khaatir mulaazimat ke liye sargardaa'n[1] aur pareshan-e-haal log Hazrat Musa ﷺ ki dua ko laazim kare'n. Jis Allah Kareem ne paredes aur be-sar-o-saamaani ke aalam mein sifaarish aur rishwat ke baghaer Musa ﷺ ko rozi aur biwi, dono nemato'n se ba-yak-waqt[2], sarfaraz farmaya, wo ahle baet bhi ye sab kuch karne par qudrat rakhte hain.

Allah Ta'ala Ki Sunnat, Jo Ke Pehle Guzar Chuki Hai Aur Aap Allah Ta'ala Ke Tariqa Mein Hargiz Koi Tabdeeli Nahi Paaenge.

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا.
(Surah-al-Fath: 23)

③ Isa ﷺ Ki Dua:

Hazrat Isa ﷺ ne pani qaum ki farmaaish par dua karte hue … jaisa ke Allah Ta'ala ne bayan farmaya hai … arz kiya:

Aur Aap Hame'n Rizq Ataa Farmaiye Aur Aap Hi Sab Rizq Dene Waalo'n Mein Se Behtareen Hain.

وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ.
(Surah-al-Maaida: 114)

Allah Kareem ne unki dua ko qubool karte hue farmaya:

Allah Ta'ala ne farmaya: Beshak Main Use (yaane dastarkhwaan) Tum Par Utaarne Waala Hoo'n.

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ.
(Surah-al-Maaida: 115)

Tambeeh:

Mazkoora-baala jumle ke saath rizq talab karne ki khaatir dua karne waala aaghaaz mein 'رَبَّنَا' ka izaafa karke you'n dua kare:

رَبَّنَا ارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِيْنَ. وَاللّٰهُ تَعَالٰى أَعْلَمُ.

[1] T: (سَرگرداں) Hairaan, pareshaan, ghoomne ya chakkar lagaane waala [RKT]
[2] T: (بَیَک وَقت) Ek waqt mein, ek saath [RSB]

④ Talab-e-Rizq Ke Liye Aap ﷺ Ki Duaae'n:

Mutaaddid masnoon duaao'n mein rizq talab kiya gaya hai. Un mein se paanch (5) hasb-e-zel hain:

❶ Imam Muslim ne Hazrat Abu Huraira رضي الله عنه se riwayat naqal ki hai, (ke) unho'n ne bayan kiya: Rasool Allah ﷺ kaha (yaane dua kiya) karte the:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

(Muslim: V4 P2087 (2720_71))

Aye Allah! Mere liye mere deen ki islaah farma deejiye, jo ke mere muaamale ko (barbaad hone se) sambhaala dene waala hai.
Aur mere liye meri duniya sudhaar deejiye, jis mein meri muaash hai aur mere liye meri aakhirat sawaarn deejiye, jis mein mera laut ke jaana hai, aur mere liye zindagi ko hark hair mein izaafe ka baais bana deejiye aur maut ko har shar se raahat (paane ka zariya) bana deejiye.

Is dua ke mutaalliq Allama Qurtubi ne tehreer kiya hai: "*Duniya-o-aakhirat aur deen-o-duniya ki khair ko apne andar samoe hue ye azeem dua hai. Har sunne waale par laazim hai, ke use yaad kare aur uske saath raat aur din ki ghadiyo'n mein dua kare, shayad ke qubooliyat ki saa-at (mein is dua ke saath faryaad karna) uske naseeb mein aajaae, to wo duniya-o-aakhirat ki khair haasil kar le*". (Al Mufhim: V7 P49)

❷ Imam Muslim ne Hazrat Abdullah (bin Masood) رضي الله عنه ke hawaale se Nabi-e-Kareem ﷺ riwayat naqal ki hai:

أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنى.

(Muslim: V4 P2087 [2721_72]))

Beshak Aap ﷺ kaha (yaane dua kiya) karte the: Aye Allah! Bila-shubha main aap se hidaayat, taqwa, paak-daamani aur tawangari ka sawaal karta hoo'n.

❸ Imam Muslim ne Abu Maalik Ashjai ke waalid ﷺ se riwayat naql ki hai, (ke) unho'n ne bayan kiya:

Jab koi aadmi musalman hota, to Nabi-e-Kareem ﷺ use namaz sikhlaate, phir use in alfaaz ke saath dua karne ka hukm dete:

اَللّٰهُمَّ اغْفِرْلِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي.
(Muslim: V4 P2073 [2697_35])) *1

Aye Allah! Mujhe maaf farma deejiye, mujh par rahem farmaiye, mujhe hidayat deejiye, mujhe aafiyat ataa farmaiye aur mujhe rizq deejiye.

❹ Imam Tabarani ne Hazrat Ayesha ﷺ se riwayat naql ki hai, ke, bil-shubha Rasool Allah ﷺ kaha karte the:

أَنّ رَسُولَ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: "اللّٰهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِندَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمْرِيْ.

(Aye Allah) Apni jaanib se (ataa-karda) mera sabse kushaada rizq meri kuhan-saali[2] aur umr ke khatam hone ke waqt farma deejiye.

(Majma' Zawaaed: V1 P182. Haafiz Haithami likhte hain ke use Imam Tabarani ne 'Al Mojam al-Ausat' mein riwayat kiya hai aur uski 'sanad hasan' hai)

❺ Imam Bukhari aur Imam Muslim ne Hazrat Anas ﷺ ke hawaale se Hazrat Umme Sulaim ﷺ se riwayat naql ki hai, (ke) bila-shubha unho'n ne arz kiya:

'Beshak' ya Rasool Allah ﷺ! Anas: Aap ka khaadim, Allah Ta'ala se uske liye dua keejiye. Aap ﷺ ne (dua karte hue) kaha:

اللّٰهُمَّ أَكثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيْمَا

Aye Allah! Uske maal aur aulaad ko

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[1] * Imam Abu Dawood ne Hazrat Ibne Abbas ﷺ se riwayat naql ki hai, ke beshak Nabi-e-Kareem ﷺ do (2) sajdo'n ke darmiyaan kaha karte the:

اللّٰهُمَّ اغْفِرْلِي، وَارْحَمْنِيْ، وَعَافِنِيْ، وَاهْدِنِيْ، وَارْزُقْنِيْ.

Aye Allah! Mujhe maaf farma deejiye, mujh par rahem farmaiye, mujhe aafiyat ataa farmaiye, mujhe hidayat deejiye, aur mujhe rizq deejiye.

(Sahih Sunan Abu Dawood: V1 P160 [850]_756), Shaikh Albani ne use (hasan) qarar diya hai. (Sahih Sunan Abu Dawood: V1 P160)

[2] T: (کُہَن سالی) Budhaapa, zaeefi [RKT]

ziyaada kar deejiye aur aap ne use jo kuch ataa farmaya hai, us mein uske liye barkat farma deejiye.

أَعْطَيْتَهُ.

(Bukhari: V11 P182 H6379, 6378; Muslim: V4 P1928 [2480_141]) Alfaaz-e-hadees Sahih Bukhari ke hain)

Tambeeh:

Ye dua apne liye hasb-e-zel alfaaz ke sath padhi jaaegi:

Aye Allah! Mere maal aur aulaad ko ziyaada kar deejiye aur aap ne mujhe jo diya hai, us mein mere liye barkat farma deejiye.

اللّٰهُمَّ أَكْثِرْ مَالِيْ وَوَلَدِيْ، وَبَارِكْ لِيْ فِيْمَآ أَعْطَيْتَنِيْ.

Dua-e-Nabawi ﷺ Ki Qubooliyat:

Allah Ta'ala ne Aap ﷺ ki us dua ko qubool farmaya. Imam Muslim ne Hazrat Anas ؓ se riwayat naql ki hai, ke unho'n ne bayan kiya:

Allah Ta'ala ki qasam! Beshak mera maal yaqinan bahut ziyaada hai. Aur bila-shubha aaj meri aulaad aur aulaad ki aulaad ki taadaad sau (100) ke qareeb hai.

فَوَاللَّهِ: إِنَّ مَالِي لَكَثِيرٌ، وَإِنْ وَلَدِي وَوَلَدَ وَلَدِي لَيتعَادُونَ عَلَى نَحْوِ الْمِائَةِ الْيَوْمَ .

(Muslim: V4 P1929 [240]_143)

Aur Sahih Bukhari mein hai:

Pas bila-shubha main sabse ziyaada maaldaar ansaari logo'n mein se hoo'n.

فَإِنِّي لَمِنْ أَكْثَرِ الْأَنْصَارِ مَالًا.

(Bukhari: V3 P228 H1982)

Abu al-Aaliya bayan karte hain:

Aur un (yaane Anas ؓ) ka ek baagh tha, jo saal mein do (2) martaba phal deta aur us mein rehan (ka pauda) tha, jisse wo kastoori ki khushboo paate the.

وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةَ مَرَّتَيْنِ، وَكَانَ فِيهَا رَيْحَانٌ يَجِدُ مِنه ريح يَجِدُ مِنْهُ رِيحَ الْمِسْكِ.

(Jaame Tirmizi: V10 P224 H4086, Haafiz Ibne Hajar ne iske 'rawiyaan ko siqa' qaraar diya hai. Shaikh Albani ne ise 'sahih' kaha hai. Mulaahaza ho Tohfa al-Ahwazi: V10 P225; Sahih Sunan Tirmizi: V3 P234, neez dekhiye Fath-ul-Baari: V4 P229)

Imam Abu Nuaim ne Hafsa bint Seereen ke hawaale se Hazrat Anas ﷺ se riwayat ki hai, ke unho'n ne kaha: "*Meri zameen saal mein do (2) dafa phal deti hai aur uske alaawa shahr mein koi cheez (yaane baagh) do (2) martaba phal nahi deta*".

Allah Ta'ala hame'n un duaao'n ke saath rizq talab karne aur paakiza faraakh rizq paane waalo'n, mein shaamil farma de'n. Aameen Ya Haiyyu ya Qaiyyoom.

Harf-e-Aakhir

Rabb-e-Raheem-o-Kareem ka dil ki athaa-gehraaiyo'n[1] se shukr-guzaar hoo'n, ke unho'n ne ek naakaare kamzor bande ko is azeem mauzu ke mutaalliq ye auraaq tarteeb dene ki taufeeq se nawaaza. Ab unhi se is haqeer tooti-phooti koshish ko qubool farmane aur uske nafa ko aam kar dene ki aajizaana iltija hai. 'إِنَّهٗ قَرِيْبٌ مُّجِيْبٌ، وَّهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ'

1. Khulaasa-e-Kitaab:

① Hissa Awwal:

Is hisse mein rizq kid us (10) kunjiyo'n ke mutaalliq bayan-karda baato'n ka khulaasa hasb-e-zel hai.

❶ Istighfaar-o-Tauba:

Isse muraad sirf zabaans-e-istighfaar-o-tauba ke alfaaz ka dohraana hi nahi, blalke uske saath-saath ye bhi zaroori hai, ke gunaaho'n se doori ho, guzishta siyah-kaariyo'n par nadaamat aur aainda taa-dam waapisee'n[2] unke qareeb bhi phatakne ka musammam aur saccha azm-o-iraada ho.

Aise istighfaar-o-tauba se baaraan-e-rahmat barsegi, maalo'n aur beto'n mein izaafa hoga. Sar-sabz-o-shadaab baaghaat aur paani se labrez nehre'n muyassar aaengi. Qahat-saali khatam hogi, tang-dasti ka naam-o-nishaan baaqi nahi rahega, baagho'n ki khushk-saali qissa-paareena ban jaaegi. Quwwat mein izaafa hoga. Ghamo'n se najaat aur mushkilaat se chutkaara naseeb hoga.

❷ Taqwa:

Taqwa sirf paarsaai[3] ke daawa ka naam nahi, balke wo to gunahgaar kar dene waali har cheez se khudko bachaane, Allah Ta'ala ke awaamir-o-nawaahi ki paabandi karne aur azaab-e-Ilaahi ka mustahiq karne waale har qaul, amal, aur aqide se doori ka ikhtiyaar karna hai.

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[1] T: (دِل کی اَتھاہ گہرائی سے) From the core of heath [RSB]
[2] T: (دَمِ وَاپسِیں) Aakhri saans [RKT]
[3] T: Neki, paaki, iffat, zohd, parhezgaari [RKT]

Ahle Taqwa ko Allah Ta'ala duniya-o-aakhirat ke har gham se najaat denge, unhe'n wahans-e-rizq denge, jahan unka wahem-o-gumaan bhi nahi hoga. Imaan-o-taqwa waalo'n ke liye Allah Ta'ala aasmaan-o-zameen se barkate'n khol dete hain, jinki khair daaimi aur har shar se khaali hoti hai.

❸ Allah Ta'ala par tawakkal:

Tawakkal ke maane husool-e-rizq ke liye koshish ka tark karna nahi, balke isse muraad us haqiqat ka yaqeen rakhna hai, ke kaainaat mein har cheez aur har amal sirf Allah Ta'ala ki mashiyyat aur hukm se hai. Bande ka bharosa kasb-e-muaash ki khaatir ki gai jaddo-jahad se nahi, balke Rabb-e-Zul-jalaal ke fazl-o-karam par ho.

Allah Kareem par tawakkal karne waale, parindo'n ki tarah rizq diye jaate hain, jo subh-dam khaali pet apne ghooslo'n se rawaana hote hain aur sar-e-shaam pet bhar kar palat-te hain.

❹ Allah Ta'ala Ki Ibaadat Ke Liye Faarigh Hona:

Isse maqsood din-raat masjid mein baethna aur rizq ke haasil karne ki koshish se raah-e-faraar ikhtiayar karna nahi, balke muraad ba-waqt-e-ibaadat qalb-o-qaalib ke saath baargaah-e-Ilaahi mein haazri, khushoo-o-khuzoo aur Rabb-e-Zul-jalaal se ham-kalaam hone ka idraak-o-ehsaas[1] hai.

Allah Kareem aise ibaadat karne waale ki haajaat poori farma dete hain, uske dil ko tawangari aur dono haatho'n ko rizq se bhar dete hain.

❺ Hajj-o-Umrah Mein Mutaaba-at:

Iske maane Hajj ke baad Umrah aur Umrah ke baad Hajj karna hai. Unka yeke-baad-deegare karte rehna, gunaaho'n aur ghurbat-o-iflaas ko is tarah door kar deta hai, jaise ke bhatti lohe, sone aur chaandi ke zang ko unse juda kar deti hai.

❻ Sila-rehmi:

[1] T: (اِدْراک) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

Isse muraad nasbi aur sasuraali rishtedaaro'n ke saath ehsaan karna, unke saath shafqat aur hamdardi ka muaamala karna aur unke haalaat ki dekh-bhaal karna hai.

Sila-rehmi sirf maal hi ke zariye ehsaan mein munhasir nahi, balke rishtedaaro'n ko khair pohonchane aur shar se bachaane ki har koshish, sila-rehmi hai. Nafarmaan aur bure rishtedaaro'n ke saath behtareen sila-rehmi ye hai, ke unhe'n jahannum ki aag se bachaane ke liye saari quwwate'n, tawanaiyaa'n aur wasaail[1] sarf kiye jaae'n.

Sila-rehmi duniya mein sabse jaldi accha badla dilwaane waali neki hai. Uska fauri sila to nafarmaan logo'n ko bhi diya jaata hai. Iski bina par tangdasti se doori, khandaan mein mohabbat, rizq mein wusat, umr mein barkat, afraadi quwwat mein izaafa aur buri maut se bachaao naseeb hota hai.

❼ Allah Ta'ala Ki Raah Mein Kharch Karna:

Isse maqsood deen ki roo se pasandida kharch hai. Jaise faqeero'n par aur deen ki nusrat-o-taaeed ki khaatir karchar karna.

Allah Ta'ala ki raah mein kharch karne par duniya mein acche badle aur aakhirat mein ajr-o-sawaab dene ka Rabbul Aalameen ka waada hai. Har subh aasmaan se naazil hone waala farishta raah-e-Ilaahi mein kharch karne waale ke liye behtareen badal ki dua karta hai. Kutub-e-hadees aur roz-marrah ki zindagi mein raah-e-Ilaahi mein kharch karne waalo'n ke liye duniya hi mein behtareen badal paane ki bahut misaale'n hain.

❽ Uloom-e-Shariya Ke Husool Ki Khaatir Waqf Hone Waalo'n Par Karch Karna:

Ahle ilm par kharch karne se us kharch-shuda maal ki qadr-o-qeemat mein izaafa ho jaata hai, kyounke unhe'n usse, husool-e-ilm mein madad milti hai. Baaz ulama-e-ummat mansab-e-nubuwwat ke baad ulama ke mansab ko sabse buland-o-baala qaraar dene ki bina par apni khairaat unhi mein se mustahiq logo'n par kharch kiya karte the.

[1] T: (وَسائِل) Zaraae, waaste, wasile, ways, means [RKT]

❾ Kamzoro’n Ke Saath Ehsaan:

Natawaa’n aur be-sahaara musalmano ki izzat-o-takreem aur unke saath ehsaan ki wajah se dushmano ke muqaable mein Allah Ta'ala ki taaeed haasil hoti hai aur rizq ke darwaze khol diye jaate hain.

❿ Allah Ta'ala ki raah mein hijrat:

Iska mafhoom raza-e-Ilaahi ki khaatir darul kufr se darul imaan ki taraf iqaamat-e-deen aur ahle imaan par zulm karne waale kaafiro’n ke khilaaf momino ki nusrat-o-taaeed ke liye jaana hai.

Iski wajah se Rabb-e-Kareem seeno’n ki ghamo’n se aazaadi, gumraahi ki tangi ki bajaae rushd-o-hidaayat ki wusat aur faqr ki jagah tawangari ataa farmate hain.

② Hissa Duwam

Is hisse mein rizq ki bees (20) kunjiyo’n ke mutaalliq zikr-karda guftagu ka khulaasa darj-e-zel hai:

❶ Aakhirat ko apna mutmah-e-nazar banana:

Isse muraad maeeshat ke liye jaddo-jahad ka chodna nahi, balke maane ye hain ke maqsood-e-asli aakhirat ka banana aur sudhaarna ho. Duniya banana ke chakkar mein aakhirat ko daao par na lagaya jaae.

Aakhirat ko hadaf banana se Allah Ta'ala dil mein tawangari daal dete hain, bikhre hue muamalaat ki shiraazabandi farma dete hain. Duniya haqeer ho kar uske paas aati hai. Faqr-o-iflaas ko uski peshani se door kar diya jaata hai aur wo ghina aur tawangari ki haalat mein subh aur usi haalat mein shaam karta hai. Uska zariya-e-muaash use kifaayat karta hai.

❷ Allah Ta'ala ki kitaab par amal:

Aisa karne se har jaanib se wusat aur kushaadgi muyassar aati hai. Aasmaan se mosladhaar baaraan-e-rahmat aur zameen se ghalle, nabataat, phal aur deegar nemate’n haasil hoti hain.

❸ Ehsaan:

Isse muraad zindagi ke tamaam shobo'n mein ahkaam-e-Ilaahiya ki taameel karna hai aur aisa karne waalo'n ko Allah Ta'ala aakhirat se pehle, duniya hi mein 'kushaada rizq, pur-lutf zindagi, itminaan-e-qalb, aman aur shadmaani par mushtamil 'حَسَنَةٌ' ataa farmate hain'.

❹ Imaan aur Amal-e-Saaleh:

Allah Ta'ala ahle imaan ko har neki ka badla, aakhirat se pehle, duniya mein bhi, apne shayaan-e-shaan ataa farmate hain. Wo aamaal-e-saaliha karne waale ahle imaan ko 'حَيَاةٌ طَيِّبَةً' ki azeem nemat se nawaazte hain. Jo ke 'paakiza halaal rizq, saadat, qanaa-at, ibaadat, Rabb-e-Quddus ki taa-at-guzaari[1] ki taufeeq aur uske liye inshiraah-e-sadr[2]' ko apne andar samoe hue hoti hai.

❺ Ghar waalo'n Ko Hukm-e-Namaz Dena Aur Khud Uski Khoob Paabandi Karna:

Ahle khaana ko namaz qaayam karne ka hukm dene aur khud uska khoob ehtemaam karne waalo'n ki muaashi jaddo-jahad ko Allah Ta'ala samar-aawar[3] aur ba-barkat bana dete hain. Unke liye rizq ke asbaab wahan se paeda farma dete hain, jahan unka wahem-o-gumaan bhi nahi hota.

❻ SubhanAllahi wa Bihamdihi 'سبحان الله وبحمده' Ka Zikr:

Ye har cheez ki namaz hai aur makhlooq ko uski bina par rizq diya jaata hai. Hazrat Nuh عليه السلام ne apni wafaat ke waqt apne bete ko wasiyyat karte hue ye baat bayan farmai thi aur Aap ﷺ ne ummat ko unki us wasiyyat ki khabar di, taake wo bhi uske zariye Rabb-e-Kareem se rizq haasil karte rahe'n.

❼ Nikah:

Ghair-shadi-shuda log, tangdasti ke bawujood Rabb-e-Kareem ki itaa-at

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[1] T: (طاعَت گُزاری) Farmabardaari, girweedgi [RKT]
[2] T: (اِنْشِراحِ صَدْر) Dil ka kholna, dil se tasleem karna [RSB]
[3] T: (ثَمَر آوَر) Faaeda, nafaa dene waala [RSB]

karte hue, haraam se bachne ki niyyat se, nikaah kare'n, aese hazraat-o-khawateen ke liye tawangari aur sarwat[1] paane ki Quran-o-Sunnat mein do-tok aur waazeh bashaarat hai.

Us basharat ka qatai taur par ye taqaaza nahi, ke shadi karne waale husool-e-rizq ke liye justaju na kare'n, ya jo kuch wo kar rahe hain, use tark kar de'n, balke maqsood ye hai, ke Allah Ta'ala aise logo'n ko kasb-e-muaash mein aise tariqa aur wasaail ikhtiyaar karne ki taufeeq denge, ke shadi se tashkeel paane waale kumbe ki kafaalat, masla nahi banega.

❽ Mu'n Andhere Nikalna:

Paakiza rizq ki justaju mein subh-dam nikalne waalo'n ke liye barkat ki Dua-e-Mustafawi ﷺ hai. Aap ﷺ khud bhi apne fauji-dasto'n aur lashkaro'n ko alaa as-subh rawaana farmate. Allah Ta'ala ne hadees ke raawi ko subh-sawere karobaari jaddo-jahad ka aaghaaz karne par barkat ataa farmate hue daulanmand bana diya.

Subh-dam nikalne ki ek (1) badi rukaawat 'raat ki neend ka poora na hone' ko 'raat ko jaldi sone' ki aadat ikhtiyaar karke door karne ki justaju ki jaae.

❾ Len-den Mein Sacchaai Aur Cheez Ke Aeb Ka Bayaan:

Bae-o-sharaa mein in dono baato'n ka ehtemaam baais-e-khair-o-barkat hai. Allah waale in baato'n ke ehtemaam se ukhrawi ajr-o-sawaab se pehle duniya mein bhi aasoodgi aur wusat paate hain.

❿ Anaaj Ka Naap-tol Karna:

Bae-o-shara ke waqt sunnat-e-nabawi ki paerawi karte hue ghalle ka maap-tol karna baais-e-barkat hai. Istemaal ke liye anaaj lete-dete waqt maap-tol ke hawaale se mohaddiseen ki do (2) raae'n hain. Lekin wallahu ta'ala aalam raajeh ye hai, ke aisi soorat mein bhi maap-tol karna barkat ke paane ka sabab hai.

⓫ Adaaigi-e-Qarz Ka Saccha Iraada:

[1] T: (ثَرْوَت) Maal-o-daulat ki kasrat, khush-haali [RKT]

Aese iraade waale maqrooz ki Allah Ta'ala nusrat-o-iaanat karte hain, uske liye muhaafiz ka taqarrur aur rizq ka sabab mohiyya farmate hain. Is qism ke iraade ke samaraat ko paane ki misaale'n kutub-e-hadees aur roz-marrah zindagi mein maujood hain.

⓬ Salaam Keh Kar Ghar Mein Daakhil Hona, ⓭ Masjid Ki Taraf Jaana, ⓮ Jihaad Fee Sabeelillah Ke Liye Nikalna: ⓯ Mareez Ki Iyaadat, ⓰ Haq Baat Mein Haakim Ki Nusrat, ⓱ Gheebat Ke Baghaer Ghar Baethna:

In aamaal waale logo'n ke Rabb-e-Kareem zaamin hote hain. Agar wo zinda rahe'n to Allah Ta'ala ki jaanib se rizq diye jaate hain. Ghamo'n aur pareshaniyo'n se unki kifaayat ki jaati hai. Agar faut ho jaae'n, to Maula-e-Kareem ki taraf se unhe'n jannat mein daakhil karne ka waada hai.

⓲ Hudood Ka Qaayam Karna:

Iqaamat-e-Hudood mein badee[1] ka mitaana aur rahmat-e-Ilaahi ke darwaze ka waa[2] karwana hai. Badee ke khaatime aur Rabb-e-Kareem ki rahmat ke darwaze khul jaane se rizq mein kushaadgi aur maeeshat mein aasoodgi aati hai.

⓳ Istiqaamat:

Har haalat, har waqt, aur har jagah Allah Ta'ala ki farmabardaari ke sabab aakhirat se pehle, duniya mein bhi faraakhi, wusat aur rizq ki farawaani muyassar aati hai.

⓴ Maasoora Duaae'n:

Hazraat-e-Ambiya-e-Saabiqeen aur Khaatam un Nabiyyeen ﷺ rizq-e-halaal ke liye Allah Ta'ala ke huzoor iltijaae'n kiya karte the. Quran-o-Sunnat mein maujood aisi duaao'n ke saath faryaad karne se baargaah-e-Ilaahi mein sharf-e-qubooliyat paane ki qawi ummeed hai.

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[1] T: Buraai, gunah [FL]

[2] T: (وَا) Kushaada, khula hua [RKT]

2. Appeal

Is mauqa par main saari duniya ke musalmano se pur-zor appeal karta hoo'n, ke wo husool-e-rizq ki koshish karne ke saath-saath Kitab-o-Sunnat mein bayan-karda rizq ke asbaab ko hirz-e-jaan[1] bana le'n. Har qismki khair-o-saadat aur khush-bakhti Allah Maalik al-Mulk ki batlaai hui raah par chalne mein hai. Wo khud irshad farmate hain:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ.

Aye Logo! Jo Imaan Laae Ho, Jab Wo (yaane Rasool ﷺ) Tumhe'n Aese Kaam Ke Liye Bulaae'n, Jis Mein Tumhari Zindagi Hai, To Allah Ta'ala Aur Uske Rasool ﷺ Ka Hukm Maano Aur Ye Samajh Lo Ke Allah Ta'ala Aadmi Aur Uske Dil Ke Darmiyan Haayal Ho Jaate Hain, Tum Ko Unhi Ki Taraf Jama Hona Hai. (Surah-al-Anfaal: 24)

Aur har qism ka shar-o-musibat aur bad-bakhti-o-mehroomi Allah Ta'ala ki raah se hatne mein hai.

Unho'n ne khud farmaya:

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى. قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا. قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى.

Aur Jis Ne Meri Kitaab Se Mu'n Moda, Pas Beshak Uske Liye Maeeshat Hai Tang Aur Qiyaamat Ke Din Ham Use Andha Uthaaenge, Wo Kahega: 'Aye Mere Rabb! Toone Mujhe Andha Kyoun Uthaya Aur Main To Dekhta-bhaalta Tha' Allah Ta'ala Farmaenge: 'Usi Tarah Tere Paas Hamari Aayaat Aai Thee'n, To Unko Bhool Gaya, Isi Tarah Aaj Tujhe Bhulaya Jaaega'. (Surah Taa Haa: 124-126)

Allah Ta'ala ham sab ko apni raah par chalne ki taufeeq ataa farmae'n: Aameen

وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى نَبِيِّنَا وَعَلٰى آلِهٖ وَأَصْحَابِهٖ وَأَتْبَاعِهٖ وَبَارَكَ وَسَلَّمَ. وَآخِرُ دَعْوَانَآ أَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

[1] T: Bahut aziz, jaan se ziyaada badh-kar pyaara [Urduban]